

January 8, 1931

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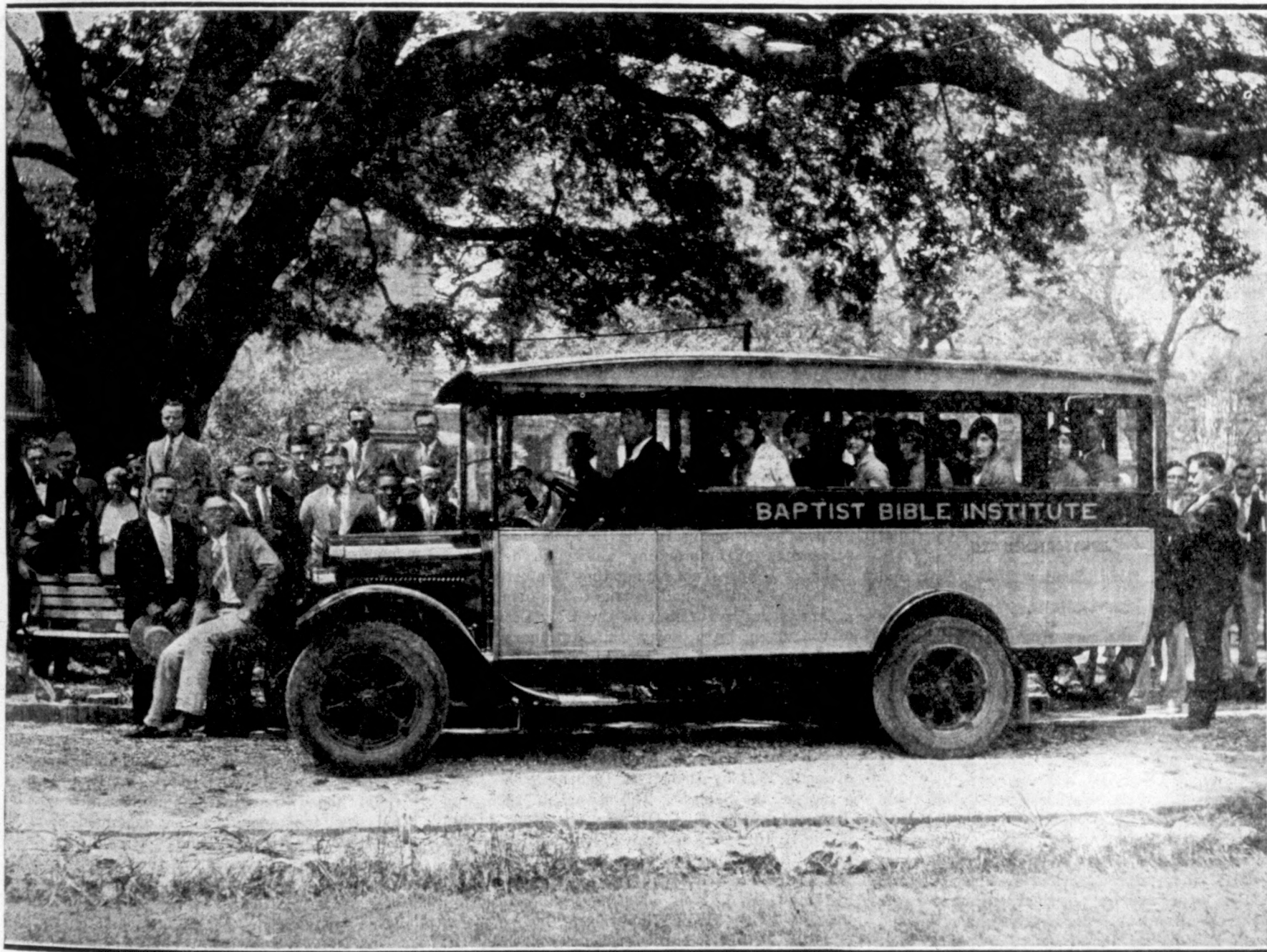
The Baptist Record

"THY KINGDOM COME"

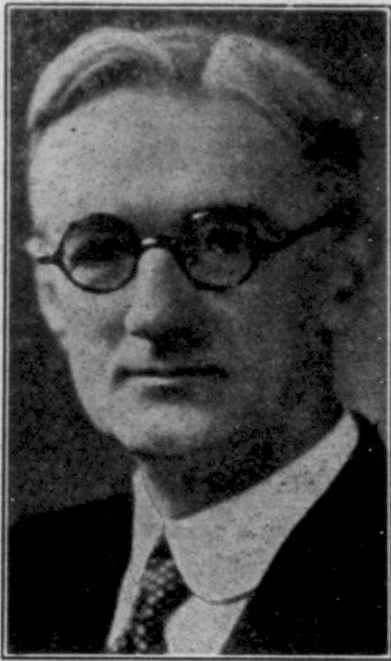
OLD SERIES
VOLUME LIII

JACKSON, Miss., January 15, 1931

NEW SERIES
VOLUME XXXIII. No. 3



GOING TO MISSION SERVICE IN NEW ORLEANS



DR. W. W. HAMILTON, PRESIDENT
Baptist Bible Institute
New Orleans

MISSISSIPPI AND BAPTIST BIBLE INSTITUTE

W. W. Hamilton, New Orleans, Louisiana

In the early years of missionary work in New Orleans the Baptists of Mississippi took the initiative and began the work and supported the workers. From that time until now they have always been specially interested in this increasingly great city and in the welfare of its Baptist missions and churches and institutions. It is not a surprise then that they have had so large a share in the founding and maintenance of the Baptist Bible Institute.

There was probably never any agitation among Southern Baptists as to the founding of a training school for Christian workers that New Orleans was not considered, but the prevalence of yellow fever at that time may have been the deciding factor against locating a theological seminary in this "city of destiny".

In 1914 Dr. P. I. Lipsey discussed in The Baptist Record the value of such a school in New Orleans. Dr. Basil Manly, Sr., had written of this same thing in 1849. An informal conference of those interested was called in 1915 in Houston, Texas. Dr. John T. Christian presided, and among those present were P. I. Lipsey, J. B. Lawrence, M. E. Dodd, George H. Crutcher, and A. J. Holt.

As a result of this conference a committee was appointed to bring the matter before the Southern Baptist Convention and before the Mississippi and Louisiana conventions. In 1917 a memorial of the joint committee of the Home Mission Board and the Mississippi and Louisiana conventions was presented to the Southern Baptist Convention in New Orleans and was acted upon favorably at that time.

The first Board of Directors consisted of three from Mississippi, three from the Home Board, three from the Sunday School Board, three from Louisiana and three from New Orleans. On July 10, 1917, they met in Coliseum Place Church, effected a permanent organization, named the school the Baptist Bible Institute, and elected Dr. B. H. DeMent as president. As time went on the other states elected directors, and then in 1925 the final transfer of the Institute was made to the trustees who were elected directly by the Southern Baptist Convention.

Mississippi Baptists have from the first had a great share in the support of the Institute, in giving Dr. P. I. Lipsey as president of the Board of Trustees, in furnishing Dr. John T. Christian and Dr. L. Bracey Campbell and Miss Bessie Welch as professors, in sending so many of their consecrated young men and women as students, and in receiving a large share of those who have been trained at the Institute as pastors and singers and leaders and educational directors.

Last year Mississippi joined Louisiana in making the first state-wide response to the Baptist

Bible Institute Emergency Appeal, and now that throughout the Southern Baptist Convention a special self-denial offering is to be made, we are expecting that Mississippians will be among the foremost in the number of givers and in the amount of their gifts.

There are two things which we are specially emphasizing. One is that our Baptist people shall be given the information and the opportunity to share in this offering. The other is that the gifts made shall be from real and personal self-denial. Surely there are a hundred thousand of the nearly four million Baptists in the South who will be glad to deny themselves some luxury, or even some necessity, and send at least one dollar to save the Baptist Bible Institute and carry on the great mission work which is being done in New Orleans and along the Gulf Coast.

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AN INTERESTING PROGRAM IN NEW ORLEANS

Lecture and Home-Coming Week at the Baptist Bible Institute

Prof. B. L. Davis

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A program of unusual interest to present and former students of the Baptist Bible Institute will be held during the week beginning Monday, January 26th, through Friday, January 30th. The two annual lecture courses will be combined during this week. All regular classes in the Institute will be suspended, and the schedule, besides the lectures, will be filled with special lectures and class work in Sunday School Administration.

Dr. S. P. Brooks, President of Baylor University, will deliver the James H. Tharp lectures at 11:00 in the morning and 7:45 each evening on Monday and Tuesday. This lectureship was established by Mr. James H. Tharp of this city by a gift of seven thousand dollars, specifying that the series must be given each year by a prominent layman on the general subject, "The Preacher from the Layman's Viewpoint". The first series was delivered by the donor, Mr. Tharp, in April, 1926. The second series was brought in 1927 by Dr. J. T. Henderson, the 1928 series by Governor Pat Neff of Texas, the 1929 series by Secretary Frank H. Leavell, and the series last year by Mr. J. H. Anderson of Knoxville, Tenn.

The other lectureship, The Layne Foundation, was established through a gift of ten thousand dollars by Mrs. Robert Layne of the First Baptist Church of Shreveport, Louisiana, for the purpose of bringing to the Institute each year some man of outstanding ability to deliver a series of lectures, specifying that "lectures given on this foundation shall be true to the inspiration, authority and sufficiency of the Holy Scriptures, to the virgin birth, deity, substitutionary death, bodily resurrection and lordship of Jesus Christ, to the doctrine of the salvation of man by grace through faith, and to the New Testament churches as self-governing bodies, spiritual in nature, democratic in organization and missionary in spirit and practice." The first series was given in 1924 by Dr. M. E. Dodd on "The Democracy of the Saints." The second, in 1925, was delivered by Dr. E. C. Dargan on "High Lights in the History of American Preaching"; the third by Dr. John E. White on "The New Testament, The Charter of the Great Enterprise"; the fourth by Dr. J. M. Carroll on "The Trail of Blood"; the fifth by Dr. H. L. Winburn on "Some Aspects of Faith in the Modern World"; the sixth by Dr. Curtis Lee Laws on "The Spiritual Life and its Culture"; and the seventh by Dr. George W. Truett.

The next series on this Foundation will be brought by Dr. W. J. McGlothlin, President of Furman University and President of the Southern Baptist Convention, and is to be based on the Sermon on the Mount. The lectures will be delivered in the auditorium of the Baptist Bible Institute at 11:00 A.M. on Wednesday, Thursday and Friday, and at 7:45 on Thursday and Friday during Lecture and Home-Coming Week. At 7:30 on Wednesday evening of that week Dr. McGlothlin will bring a message to the Baptists of New Orleans and the regions round about at the Coliseum Place Baptist Church on some im-

portant phases of our denominational program.

At 8:00 each morning there will be a thirty-minute devotional period, then for three periods before the lecture each morning and for one period before the lecture each evening Mr. Harold Ingraham and Mr. J. N. Barnette, Associates of Secretary Arthur Flake of the Department of Sunday School Administration of the Sunday School Board, will bring lectures on Sunday School Administration.

All of our ex-students and other friends of the Institute throughout Mississippi are cordially urged to come to New Orleans for that week and enjoy this splendid program with us. Entertainment in the dormitories and dining hall of the Baptist Bible Institute will be provided for a large number at the strictly cost price of \$1.00 per day, it being necessary for those who shall come to bring bedding. Write Prof. B. L. Davis, 1220 Washington Ave., for reservation.

The Southwide Sunday School Clinic

Lecture and Home-Coming Week at the Baptist Bible Institute coincides with and becomes the first week of a three weeks' southwide Sunday School clinic which will be held in New Orleans under the auspices of the Department of Sunday School Administration of the Sunday School Board from January 25th to February 15th, 1931. The First Baptist Church of New Orleans is to be used as a laboratory for the Clinic. Clinic students will be made up of some hundred workers from all over the southland who have already made application to and been accepted by Mr. Flake and of others who may come, of all students in the Department of Religious Education of the Baptist Bible Institute, of all Sunday School workers in the First Baptist Church of New Orleans, and of many workers of other New Orleans churches who will take part or all of the work. The Clinic program will provide for class and conference work in the course in Sunday School Administration, the Department Books of the Blue Seal Course, "Wisdom in Soul Winning" of the Church Administration Course, and, above all, supervised work in the actual building of a great Sunday School.

The first week's program from Monday on will center in the Baptist Bible Institute as outlined in the program of Lecture and Home-Coming Week. The Clinic proper will be officially opened at 11:00 o'clock of the previous Sunday, January 25th, by an address at the First Baptist Church by Secretary Arthur Flake, to be followed by lunch at the church and immediately afterwards a mammoth religious census to be engaged in by at least five hundred workers.

The program during the last two weeks will all be held at the First Baptist Church, the evenings of the last week being given over to an intensive evangelistic campaign.

The faculty of the Clinic will be composed of Secretary Arthur Flake, Harold Ingraham, J. N. Barnette, William P. Phillips, W. A. Harrell, Mary Virginia Lee, Lillian S. Forbes, Mattie C. Leatherwood, Leona Lavender, Emma Noland, Dr. P. E. Burroughs, and Dr. W. W. Hamilton.

It is hoped that many churches throughout Mississippi will send at least one good Sunday School worker to the Clinic. It will certainly prove the best investment in the Sunday School program of the church that could possibly be made, as is well realized by those who know anything at all about Mr. Flake and other members of the Clinic faculty, their efficient and consecrated lives and the great service which they have rendered in the development of our Sunday School work throughout the South. One of the most successful Religious Education Directors in the South, who is superintendent in his own church of a Sunday School with an average attendance approximating four thousand every Sunday, testifies that the beginning of his inspiration, progress and development in Sunday School work dates with his attendance a few years ago upon a Clinic conducted by Mr. Flake and his associates similar to the one planned for New Orleans.

Though the number who can be accepted by Mr. Flake for free entertainment is limited, the

Continued on page 5

Housetop and Inner Chamber

Baptist mission work in China began in 1836.

Baldwyn Church received 61 new members last year, 31 by baptism.

There are more Baptist churches in two counties in Mississippi than in the whole of New York City.

It is said by the Bureau of Domestic and Foreign Commerce that Chinese in this country send back to China annually \$22,500,000.

Brother J. B. Middleton has accepted a call to serve the church at Eupora for half time. He will remain in Mississippi College until graduation June first and then make his home at Eupora, serving also other churches in Zion Association.

Hartwell F. Ayers, a news reporter who was wounded in an insurrection in Panama, died Jan. 7. He was a son of Dr. T. W. Ayers, for many years a missionary of the Southern Baptist Convention working in Shantung Province in China.

Dr. Emory W. Hunt resigns as president of Bucknell University (Baptist) in Pennsylvania after eleven years and is succeeded by Hon. Chas. P. Vaughan of Philadelphia, a successful business man who has taken great interest in education.

There are 22 churches in Hinds-Warren Association with a membership of 9,767. There were 345 baptized last year. The churches gave last year for local purposes \$160,916.58, and for Cooperative Program \$24,778.65; and to other benevolences \$6,185.49.

The Baptist Standard announces that as a result of the recent campaign, Baylor University is out of debt and has an endowment sufficient to prevent immediate deficits. The General Education Board of New York had promised \$300,000 on endowment if the debts were paid by January 1.

Mr. George J. Burnett, who has been Associate Secretary of the Southern Baptist Brotherhood, becomes Stewardship Secretary of the Southern Baptist Theological Seminary. He will give a short course in Stewardship at the Seminary and will spend a good part of his time in the field building up the finances of the Seminary.

Rev. C. Z. Holland delivered two very able and impressive sermons at the Baptist Church at Derma last Sunday, after which he was unanimously elected as pastor of the church for the year. Brother Holland is an able, energetic, godly man, sound in the faith and zealous in the cause and it is predicted that great and lasting good will be accomplished here in the Kingdom work under his ministry.—Member.

At its regular business meeting, January the fourth, the first Sunday of the new year, the Magee Baptist Church voted to ask the pastor, Bro. L. W. Ferrell, to serve the church for full time instead of for the three Sundays a month as has been the custom heretofore. Bro. Ferrell accepted the additional work with no additional salary in a fine spirit. This will necessitate his meeting other appointments on Sunday afternoon, but he accepts these added burdens with joy, and he and the members are happy that in spite of financial depression that the church is going forward and attempting greater things in His name and for His glory.

The Boston American under the caption "Terrible News" comments thus on the financial situation: "Last month American industries paid out \$475,000,000 in dividends. A year ago last month they paid out \$339,000,000. Net gain over a year ago \$136,000,000. Business is certainly in terrible shape! Let's all get together and have a good cry."—Ex.

Minutes of Tippah County Association give no statistical tables, but the information usually found in tables is provided in another form, making it a little more difficult to summarize. There are 19 churches in the county, with a membership of 2,000. There were 175 baptisms in the past year. The total gifts for all purposes amounted to \$15,268.72.

Minutes of Grenada County Association show enrollment of ten churches. These churches have 1620 members, an increase of 27 over last year. Over half of them are in the First Church of Grenada. There were 66 baptisms in the past twelve months. Every church reports at least one baptism, and from this they go up to 19. All churches have Sunday schools. Total given to local objects \$12,997.58. Total given to missions and benevolence \$3,916.69. Six churches gave to missions. We notice that of twelve chairmen of general committees to report next year, nine of the twelve are women.

It is said that Calvary Baptist Church in Jackson gave more to all causes last year than any other church of any denomination in the state. Their total was \$52,389.51. Of this amount nearly \$10,000 went to missions, education and benevolences of the denomination. Of course a large part of their gifts went to pay on the church building debt. The First Church in Jackson gave a total of \$50,152.11. And Griffith Memorial, Jackson, gave \$33,712.32. First Church has a membership of 2,822, one of the large churches in the South. Calvary Church baptized 73 last year; First Church, 37; Davis Memorial, 69; Griffith Memorial, 52; Parkway Church, 8.

DEVOTIONAL

Jesus himself did not and could not live his life at high spiritual tide without following rigidly a course of self discipline and making use of the means provided for this purpose. He was every whit a man and employed the same means for living a life in fellowship with God which we are to employ.

How he did this is made clear to us in the first chapter of Mark, where we read, "And in the morning, a great while before day, he rose up and went out and departed into a desert place and there prayed". It is a common and true saying that if we would live a life in the Spirit we must pay the cost. Our Lord took time away from sleep; he went forth while others rested; he sought the solitude at a time when he was free from interruption and interference. He got away from people to be alone with God. His waning strength was renewed. His exhausted spirit restored. He made good preparation for a busy day just ahead. He could meet the people in the right spirit and minister to them effectively only by having been face to face with the Father. And what was true of our Lord is true for his servants. Fruitfulness in life is ours if we are willing to pay the price.

To Pastors and Churches: The appeal of the Baptist Bible Institute for January is based entirely on self-denial. We are not asking for gifts or donations but for self-denial offerings. I plead with you to give your people an opportunity to deny themselves to help save this beloved missionary school

—W. W. Hamilton, President, New Orleans.

Minutes of Scott County Association show 23 churches in the association, with a membership of 2,877, a net gain of 71 over last year. There were 120 baptized. Four reported no baptisms. The largest number of baptisms was fifteen reported from Morton. The total given for all local purposes was \$17,005.16. The total given for cooperative program was \$3,363.31; and for all benevolences and missions, including cooperative program was \$4,953.24. Eleven churches gave to the cooperative program. Sixteen churches have Sunday Schools.

The following is a copy of report of the work done by the Practical Activities Department of the Baptist Bible Institute for the week ending January 3, 1931:

Assignments met	113
People at services	870
Sermons or addresses made	94
Number dealt with personally	197
Number professing conversion	52
Tracts, gospels, etc., distributed	693

R. J. Armstrong, Jr., Secretary.

The percentage of baptisms to church membership for 1929 as given in Dr. E. P. Alldredge's Handbook for Southern Baptists varies from a little more than three per cent in the District of Columbia to little more than seven per cent in Oklahoma. In Mississippi the percentage is a little less than four and a half. That is while we numbered 225,941 white Baptists in Mississippi, there were 9,843 baptisms in the churches, or one to 22.9 members. The states ranking highest in percentage of baptisms were five lying west of the Mississippi River.

You saw the announcement of the Education Commission on page one of The Baptist Record last week. These bonds have all the support of the State Convention and will bear six per cent. per annum, payable semi-annually. Other bonds of the Convention have met with favor with bond buyers and these are already being taken. All maturing bonds have been paid promptly, and all interest coupons have been paid regularly. Those buying these bonds not only make a good investment, but they are helping to carry on the Lord's work.

Pastor W. L. House of Riverside Church in Marks and his family were made happy by a reunion of its various members at Christmas time. Two of the sons, W. L. Jr. and Charles are students in Baylor University. Charles preached for his father while on the visit home. He takes his M.A. degree at Baylor in the spring and will be glad to spend the summer holding meetings in Mississippi and locate here in the pastorate. The people at Marks were much pleased with his preaching. W. L. House Jr. is married and in addition to his work in college is assistant to Dr. W. W. Melton at Seventh and James Street Church in Waco.

By invitation the editor went over to Vicksburg last Friday night to a group of Negro Baptists who were conducting a rally at King Solomon's Church in the interest of the Warren County Baptist Academy for colored youth. Rev. A. A. Cossey, who was for several years pastor at Mound Bayou, the well-known town where there are no white people, is now pastor in Vicksburg. He and other pastors of colored churches in the city have felt the necessity of providing Christian education for their young people. The Catholics are at work there among the negroes as they are in every available place. Few negroes in Mississippi are Catholics, but the Catholics are gathering the negro children into their parochial schools, nearly all of these children being from Baptist families. In Jackson it is said that several hundred children are in a Catholic school, and in Vicksburg the number is larger than in Jackson. These negro Baptists are now doing their best to save and educate their own children. They are making no outcry for help from others, but are well deserving of the assistance of their white brethren. Pastor W. H. Morgan, of the First Church (white) is showing his interest in their work. A neat sum was raised in this two days rally and the school will carry on.

Editorials

THE WAY OUT

In one of our Mississippi cities two weeks ago it is said that five banks closed in one day. The next day the depositors and others interested held a meeting to consider proper measures to take. There was no hysteria, but the people were deeply serious, and the meeting was opened with prayer. To our mind this points the way out of our troubles and furnishes the text for this little sermon.

Reading the morning paper a few days ago we came across an Associated Press dispatch from Wales, concerning the lockout in the coal mines. The people were threatened with acute distress; and they were spending the day in the chapels all through the country, praying for deliverance from pending distress. These are indications that we are coming to a right attitude of mind.

The Bible teaches us plainly that "all things are of God." We cannot ignore Him, forget Him or turn away from Him without being reminded of it by rebuke and chastening. It was the height of folly for Pharaoh to stubbornly harden his heart against the word and the discipline of God. Such an attitude can only lead from bad to worse and to a final catastrophe.

On the other hand, the Lord says, "If I shut up heaven that there be no rain, or if I command the locusts to devour the Land, or if I send pestilence among my people; if my people which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land."

And Isaiah after rebuking the people for their sins, reminding them of the punishment they have suffered (read chapter one), calls on them to turn from sin to God. Wash you, make you clean; cease to do evil, learn to do well. If ye be willing and obedient, ye shall eat of the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of Jehovah hath spoken it.

JEW AND CHRISTIAN

The time has come for all our people to have clear views as to the difference between and the relationships of those who hold to the Jewish faith and those who adhere to the Christian teaching and faith. The part of clay and the part of iron conception of the religious make-up is only a symbol of weakness and frailness, certain to terminate in disappointment and dissolution.

When we speak of the difference between Jew and Christian, we are not thinking of the difference between Jew and Gentile. We are speaking of no racial differences and are cultivating no racial prejudices and antagonisms. We are considering a matter that is purely religious. Are there radical and irreconcilable differences between the Jewish religion and the Christian religion?

Again let us make it clear that we deprecate all feeling of racial prejudice. This can do nothing but harm and is sinful in the sight of God. The coming of Jesus was for the purpose of reconciling the whole human race to God and breaking down the middle wall of partition between Jew and Gentile. It was his purpose of the two to make one new man. It is the business of every Christian to interest himself in the welfare of the Jews, to seek their present good and their eternal salvation. Any thing short of this is unchristian and not after the mind of Christ.

But this does not mean that there is no difference between the religion of the Jew and the religion of a Christian. And when we say Jew here we mean of course the Jew who is not a Christian, who has not accepted Jesus Christ as the Savior from Sin, the Savior of the World.

To think that the two are the same, or that there is no essential difference, or that they are

of equal worth, or that a Jew is saved who is not a Christian, is to deny the essential character of the religion of Jesus, and to avow that his coming and work and atoning death are useless.

When Jesus and John the Baptist came their ministry was to Jews. But they did not seek merely to "make them better Jews", as one of our evangelists says he does. They said it was useless to say that they were children of Abraham. They were told that their only hope was to repent and believe on Him that was to come for the kingdom of God was at hand. They were not in the kingdom of God, but they were told how they might get in.

And when Jesus went away and the apostles began their ministry, it was to Jews, Samaritans and Greeks alike, and all were admitted to the kingdom on the same terms and conditions. The Jews at Pentecost and the household of Cornelius, and the jailer at Philippi were all saved in the same way. And what is more all were alike in need of salvation. There is no difference for all have sinned and come short of the glory of God.

It is a strange and unchristian note which has been sounded of late years by representatives of the "Federal Council of the Churches of Christ in America", when it is said that Jews are in the same class with Christians religiously, and they are spoken of as "our Jewish brethren".

Again let it be said that we are not making or recognizing class distinctions or race distinctions. This is furthest from our purpose. It is in the interest of the Jews themselves that we insist that their hearts be cleansed and their souls can be saved only when they come as we do to God in penitence for sin and to Jesus Christ in faith for forgiveness and eternal redemption.

Now we admit that these words have been immediately called forth by an account recently published in the Jackson papers, of a banquet held in the "Christian" Church, to which all the Protestant pastors and the Jewish rabbi were invited, and which they attended. As a social function this is not subject to criticism, but as a religious gathering to express unity and religious fellowship it is a denial of the Lord Jesus. At this banquet the various pastors were called upon for brief remarks, and each is supposed to have responded. There was only one in the whole number, according to the secular press report, who raised his voice in testimony to Jesus. On the contrary the whole purpose of the meeting was to show fellowship and cultivate unity. What portion hath a believer with an unbeliever?

This writer has accepted the hospitality of a Jewish friend, spending several days in his home. He has a deep interest in the Jews as a race and individually. But to seek to make the impression that a religion which denies the deity of Christ and repudiates his atonement for sin is on a par with Christianity is absolute disloyalty to Jesus, and can result in nothing but confusion to the minds of Jews and their eternal condemnation.

SOME STONES TO BE REMOVED

Last week there was the beginning of a discussion, in these columns, of some things to be corrected in our church and denominational work before we can expect the favor of God upon it in the desired measure. In that first article it was suggested that a policy of absolute honesty was one of the necessities. No effort was made to cover the field of possible mistakes in this matter, but one or two were indicated as examples.

This week we wish to suggest that our churches are suffering from having departed from the principle of full democratic control and membership-wide participation in the management of the churches. This suffering is not indicated in loud protests against oligarchy or bureaucracy, but in a silent and sullen refusal to participate in the work or share any responsibility for it.

You will hear the murmur in one of two ways, possibly in both. On the one hand you hear the complaint that "only a few bear the burdens of the church". However little they may sound

alike, at heart this is the same complaint as "Just a few are running the church". These two complaints come from opposite sources, but they indicate the same trouble. The minority in the church are often in control and they are often carrying the load. Do they have to carry the load because they control the church? Or do they come to control the church because they carry the load? In our opinion it is more often the former, that is they assume control and gradually the majority let them carry the load. And the minority in control gets smaller and they come to think of themselves as predestinated to control.

A church is on the way to ruin whenever a minority of its membership assume the prerogative to determine all its policies. In extreme cases this has been known to be one man or one woman. This was the case in the church to which the Apostle John directed his Third Epistle. Diotrephes bossed the whole bailiwick. Sometimes it is a family. In rare cases it may be the pastor. In a growing number of instances it is coming to be the deacons. There are so-called Baptist churches in which no business is transacted first hand by the church, but it is wholly managed by the deacons.

This is not only a violation of the scripture principles of church polity; it is to destroy interest on the part of the people in anything the church undertakes. The people today, the majority of them are taking no part in the work of the church, because they have no share in determining its policies or its plans of work. We have a great mass of uncultivated, unenlisted people who ought to be the strength of our cause and the chief promoters of its evangelistic, educational, missionary and benevolent work.

Often this monopolizing of the management of a church is unconscious and far from being purposed. But it is just as deadly in its effects when seen in a democratic Baptist church as in a hierarchial and priestly communion. If you find that less than half of the people in your church are subscribers to any financial program, see if you have not robbed them of the heritage of a church member, the right to participate in its business deliberations, and the determining of all its policies.

LETTER FROM PRESIDENT HAMILTON

Mississippi and Louisiana Baptists joined in the establishment of the Baptist Bible Institute in New Orleans thirteen years ago. These states have stood solidly behind the Institute in all its struggles since then. They are jointly benefitted by the Institute and share alike in its success.

Mississippi and Louisiana did nobly in helping the Baptist Bible Institute during the first year of its Emergency Appeal. This first response is our reason for coming again to make a special appeal to these our neighbor states for a real sacrificial Self-Denial offering on Sunday, January 18, or some other Sunday in January which is Baptist Bible Institute month over the South. Texas Baptists have provided in their state budget \$10,000 for the Southwestern Seminary located in their midst. This is in recognition of its great value to the Baptist cause in Texas. Mississippi and Louisiana Baptists used to make extra provision in their state budgets for the Baptist Bible Institute for a similar reason. We believe these states will want to make up this difference in larger gifts to the Emergency Appeal in January.

I am praying for a great response in Mississippi. Write to me for Self-Denial leaflets and envelopes. Plan well, pray much, and give the people a chance to respond.

Faithfully yours,

—W. W. Hamilton, President.

Baptist Bible Institute
New Orleans.

From the first of May to the last of December the Foreign Mission Board received in 1930 \$391,984.95. This does not look good when compared with \$522,847.89, the receipts for the same period the year before. The only increases were in the Lottie Moon offerings by the W. M. U.

THE LORD'S INTERCESSORY PRAYER AND
CHURCH UNION

By Everett Gill

Southern Baptist European Representative

(From an address made at the European Conferences)

I desire to restudy the famous passage of Scripture upon which all the leaders of the union movement base their arguments, viz., the Intercessory Prayer of our Lord. All of them turn to those words of the already dying Lord. No one who loves Him can lightly treat or reject that prayer. But it all depends on what he was praying for.

Let us see. Jesus was still in the flesh, visible, on earth, praying to the Father who was spirit, invisible, in heaven. Though the Son of Man, still in the days of his flesh, was praying to the invisible, spiritual, omnipresent Father in heaven, he said that they were one, and prayed that in like manner his people might be one. What did he mean by their oneness? Were they visibly, externally, materially, temporally, or organizationally one? This is not an absurd question, for everything hangs on what Christ meant by the oneness that subsisted between Him and the Father, for his prayer was that "as" he and the Father were one, so his people might be one. The insistence of the Bishops of Lausanne and Lambeth that that prayer envisaged a universal, visible, organizational, hierarchical, sacerdotal, episcopal, ritualistic church is a plain misuse of human language. Is it not evident to the unprejudiced that He was referring to a spiritual union—to a oneness of life, love, purpose, will and work? If Jesus had any great interest in external, sacramental religion, in the modern sense of that term, He has left us no evidence of it. The two simple symbols He left us have nothing to do with the "sacraments" through which salvation comes to the unconscious infant and by which the religious life is nourished in later years. To hurl the Intercessory Prayer at the heads of those who cannot bring themselves to go into an organization that would teach doctrines that would subvert the fundamental principles of the gospel, as they understand it, is a travesty on religion. Jesus was praying for one thing, and the unionizers are working for another. If they must furnish arguments for forming a union that is not based on an inner unity of spirit, for the sake of biblical sincerity, let them find some other argument.

It being evident, therefore, that Jesus was praying for the spiritual unity of His people, Baptists and all other people should search their own hearts and ask if they are doing all they can to answer that prayer. Is it enough for us to say that that prayer speaks only of oneness of spirit among God's dear children, and then do but little towards helping to bring about that condition? This is a matter of grave importance, and it is at this point that Baptists are bitterly criticized, sometimes justly and sometimes unjustly.

I think I can make a prophecy just here and help the unionizers to get the Baptist viewpoint. If the Baptists were sure that they would not be manoeuvred into some sort of church union, and that these co-operative interdenominational movements were not merely veiled union movements, it is very probable that they would be far more willing to come in. Whereas there may be some Baptists who do not care for bringing about spiritual unity among God's people, I'm sure that there are vast multitudes of them who would gladly co-operate in many things, if they were sure that their brethren did not have a union scheme up their sleeve. Before we have union, let us have unity.—Word and Way.

—BR—

Mr. Lloyd Garland, who has served efficiently as one of the State Sunday School workers for the past few years, will discontinue his service in this field and will be available as director of educational work in some church, or for a pastorate as the Lord may direct. He has the heartiest commendation of all his fellow workers and those for whom he has labored.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

BAPTIST BIBLE INSTITUTE DAY

January the 18th is Baptist Bible Institute day. The emphasis is upon self denial. By this is meant that our people are to give over and above their gifts to the Cooperative Program a sufficient amount by self denial to enable the Institute to remove its pressing indebtedness. If all the Baptists even in Mississippi would deny themselves next Sunday, the amount of the Institute's indebtedness could be paid by Mississippi alone.

Nearly two years ago the Southern Baptist Convention gave the Baptist Bible Institute the privilege of making an appeal for funds. Mississippi gave one month to this appeal, resulting in about \$12,000.00, and was second in the list of contributors. The last session of the Southern Baptist Convention gave to the Baptist Bible Institute the privilege of continuing this appeal because of the heavy debts which remained. But due to the fact that Mississippi Baptist Convention in November 1929 went on record as opposing any special campaign for 1930, no concerted effort was made, except as the Institute made its appeal to individuals and some churches. Now that 1930 has passed, let us on next Sunday by self denial give beyond our regular giving, where able to do so, and relieve this embarrassment.

The founders of the Institute showed their faith in its future in the beginning by purchasing without much means a great deal of property. This accounts in the main for the heavy indebtedness. They have since shown their faith by liberal giving for the support of the Institution. Their faith has been amply rewarded by the fruits of their labors. Mississippi has shared largely in the harvest.

THOSE BONDS

Better Get Them Now

SOLD TO ONE MAN \$2,000.00 ONE DAY.
SOLD TO ONE MAN \$5,000.00 NEXT DAY.
SOLD TO ONE MAN \$5,500.00 NEXT DAY.
SOLD TO ONE MAN \$9,000.00 ANOTHER DAY.
SOLD TO ONE BANK \$10,000.00 ANOTHER DAY.

THEY'RE AS GOOD AS BAPTIST FAITH AND CREDIT.

A LEADING METHODIST SAID HE COULD FIND NO BETTER INVESTMENT THAN BAPTIST BONDS.

SEND EXCHANGE FOR AS MANY FIVE HUNDREDS OR ONE THOUSANDS AS YOU WANT.

—R. B. Gunter,
Executive Secretary.

TO MISSISSIPPI BAPTISTS:

This appeal is made first of all to members of our own family. Many have suffered reverses and should answer only with their prayers and loyal cooperation. Many others have been blessed and should answer with their prayers and make a good, safe investment.

The bonds just issued by the Education Commission amount to less than \$2.00 per capita of our membership. The maturities have been so arranged that it is believed the regular receipts will take care of them. The full faith and credit of the Convention is irrevocably pledged to the payment of these bonds. They are also endorsed by the colleges, as directed by the Convention, and are, therefore, supported by all of the credit, properties and endowments of all the colleges. They are better than government bonds for the reason that they bear a better rate of interest and are certain of payment.

Those who have invested in bonds heretofore issued by the Commission received their money as the bonds matured. The Convention has never defaulted for a single day on any of its obligations. Banks and other institutions sometimes

fail, but the Mississippi Baptist State Convention is a perpetual body, supported by ever increasing numbers and will never fail.

These bonds are worth par in gold, and we must not permit the suggestion of their discount. It is the duty as well as the privilege of our people who can do so without financial strain to purchase these bonds, and there are enough of them to take the whole issue and to spare. Here is the opportunity to serve and, in serving, make a fine investment. Let us one and all pray and encourage our people to do their duty. We are amply able to finance our own affairs without appeal to outside agencies. Let us do it.

—The Baptist Education Commission
of Mississippi.

—BR—

See that your people have a chance to express their interest in the work that is being done by the Baptist Bible Institute, by making a genuine self denial offering on next Sunday. If you deny yourself something for Christ's sake you will find a new joy in your soul.

—BR—

SUNDAY SCHOOL ATTENDANCE JAN. 11

First Church, Jackson	481
Calvary Church, Jackson	541
Griffith Memorial Church, Jackson	209
Davis Memorial Church, Jackson	325
Parkway Church, Jackson	73
Northside Church, Jackson	40
First Church, Meridian	601
Offering	\$42.51
Clinton Church	189
Brookhaven Church	310

—BR—

Continued from page 2

enrollment will be unlimited for those who can come and pay their own expenses. As an inducement to this latter class, the Baptist Bible Institute is offering entertainment in its dormitories and dining hall for the three weeks for the strictly cost price of one dollar per day, the guests being required to bring their own bedding. Write Prof. B. L. Davis, 1220 Washington Ave., for reservation.

—O—

The Sunday School Clinic and the Baptist Bible Institute

The plan which brings the Southwide Sunday School Clinic to New Orleans and which provides for its being held in the Winter instead of in the Summer, as heretofore, is due primarily to the courtesy of Mr. Flake toward the students of Religious Education of the Baptist Bible Institute.

Of the four courses offered, namely, the Christian Training, the Theological, The Gospel Music, and the Religious Education, the one of most interest, perhaps, to Sunday School workers is the Religious Education Course. It has as its objective the training of educational directors, young people's leaders, elementary supervisors, pastor's assistants, state and southwide secretaries, and student secretaries, requiring for the degree of Bachelor of Religious Education in two years and Master of Religious Education in three years, an average of seventeen hours of class work each week in the English Bible, Bible Doctrines, Evangelism, Missions, Church History, Biblical Introduction, Religious Education, and, for the three years, an average of nine hours electives.

Members of the faculty of the department of Religious Education of the Baptist Bible Institute realize fully the value of the Clinic program, with its provision for intensive practical activities in Sunday School work under expert supervision, as an essential supplement to classroom work, and are deeply grateful to Mr. Flake and his associates for making it possible for the students to participate in the work of the Clinic.

THE THIRD SOUTH-WIDE BAPTIST MEETING TO BE HELD IN MISSISSIPPI

In view of the coming of the Southern Baptist Sunday School Board's fourth South-Wide Sunday School Conference to Jackson next week, January 13-16, it is interesting to note that two other South-Wide Baptist meetings have been held in Mississippi in previous years; namely, The Southern Baptist Sabbath School Union and the Southern Baptist Convention. The former of these met in Canton on November 25-28, 1859 and the latter in Columbus on May 5-9, 1881.

The Southern Baptist Sabbath School Union

This organization convened in Canton on the days above named in its first anniversary session, having been organized the year previous in Kentucky (so it is thought), with about one hundred delegates from the states of Arkansas, Georgia, Kentucky, Mississippi, Tennessee and Texas. Dr. J. F. South of Kentucky was elected President; Dr. J. R. Graves of Nashville, Tennessee, was made Recording Secretary; and Dr. A. C. Dayton of Nashville, Tennessee, was chosen Corresponding Secretary. The purpose of this organization was to "stimulate interest in Sunday School work, and provide a literature". The few Sunday Schools in the Baptist churches of the South up to that time studied the Bible itself as a text-book, or used a union, inter-denominational, literature. Lesson helps were indeed very scarce, and interest in Sunday School work was at a low ebb, many of the pastors even objecting to such a movement.

At the initial meeting of this first South-Wide Sunday School organization in 1858, an Executive Board was created of three members whose duty was to prepare a literature for the Sunday Schools of the South in the Baptist churches. This Board was made up of Drs. J. R. Graves and A. C. Dayton of Tennessee and Dr. W. W. Keep, pastor of the First Baptist Church of Natchez, Mississippi. And when they came to this first anniversary meeting, the Board reported that they had "written, printed (stereotyped), and bound 42 volumes in the incredibly short time of 40 weeks." These were a series of Bible studies which were to be placed in the library of each Sunday School and to be studied and taught to all grades of those enrolled in such schools. The motto adopted by this Board was: "The truth, the whole truth, and nothing but the truth." The sessions of this meeting of the Union were held day and night from Friday to Monday, with the major portion of the time given to preaching, as that was a day of "big preachers and much preaching".

"The proceedings", concludes the reporter, "were closed at about 10 o'clock P.M. (Monday) with appropriate, feeling addresses by Elder H. Quinn of Aberdeen Association, one of the oldest ministers of the state; Elder Sharp of Georgia, General Agent of the Union for that state; and Elder J. F. South of Kentucky, President of the Union. The addresses were followed with a general 'shaking of hands', accompanied by many tears and parting regrets, with the enlivening and appropriate hymn 'Am I a Soldier of the Cross' . . . Thus closed the most harmonious meeting of the lovers of Christ and of the lovers of truth, assembled to give efficiency to one of the most noble, praiseworthy enterprises of the present day." This organization continued for many years and was very beneficial.

The Southern Baptist Convention

The twenty-sixth session of the Southern Baptist Convention was held in Columbus, Mississippi, on May 5-9, 1881 with 252 messengers from the states of Arkansas, Alabama, Georgia, Florida, Kentucky, Louisiana, Maryland, Mississippi, Missouri, South Carolina, Tennessee, Texas, and Virginia. The number of messengers that the above named states were entitled to at that time was only 550. The sessions were held in the Methodist Church, its seating capacity being larger than that of the Baptist Church house. Dr. P. H. Mell of Georgia was elected President of the Convention, and General Stephen D. Lee of Mississippi was chosen as one of the Vice-Presidents.

The most outstanding feature of this session

of the Southern Baptist Convention was the consideration of a Memorial from the Mississippi Baptist State Mission Board in behalf of the Baptist cause in New Orleans, which occupied most of one day and part of another day. The Memorial was championed by Captain W. H. Hardy of Meridian, Mississippi, with the assistance of Rev. T. J. Walne, then the State Mission Secretary. The Home Mission Board of the Southern Baptist Convention had done mission work in New Orleans before the War for Southern Independence (Civil War), but since that time the Baptist cause in that great city had been left for the Baptists in Mississippi to care for and foster. The churches in Louisiana east of the Mississippi River including the two in New Orleans, affiliated with the Mississippi Baptist Convention up to 1885 when the Louisiana Baptist State Convention was consolidated of the Baptist churches both east and west of the River.

After a most thorough consideration, the Memorial and report of the special Committee on the subject having been recommended a third time for suitable amendments, the body adopted a report carrying the following recommendations:

1. "That we commend to the sympathies of our brethren everywhere the First Baptist Church of New Orleans, with the request that that church be aided in securing a house of worship. (The Coliseum Place Church was self-supporting, but barely so.)

2. "That the Home Mission Board (of Southern Baptist Convention) be and are hereby instructed to send two or more competent and efficient missionaries to the city of New Orleans as soon as practicable."

GENERAL LEE'S ATTITUDE TOWARD WAR By H. H. Smith

At this time, when many are working for a warless world, it is to be regretted that some of our military leaders "glorify" war. Now, war is the last thing to be "glorified"; it is enough to be compelled to justify it. At its best it is stern business, and at its worst it is all that Sherman called it. Can any one imagine General Lee's glorifying war? He was a master of warfare and his brilliant achievements afforded ample opportunity for him to "glorify" war; but, instead of glorifying it, he abhorred it. Before war was declared, he did all in his power to prevent it. General Hunt says that, while in Mexico, Lee earnestly strove "to heal the differences between General Scott and some of his subordinate officers. He was a peace-maker by nature."

"War, of which he was so supreme a master, was to him abhorrent, only possible as a dire necessity, in defense of home and fireside," says a writer. When the Federal hosts were driven back from the Heights of Fredericksburg, an officer said to him: "Isn't it splendid?" He replied, "Yes, but it is well that war is so terrible, or we might become too fond of it."

In one of his letters during the war, he said: "The loss of our gallant officers and men throughout the army cause me to weep tears of blood, and cause me to wish that I could never hear the sound of a gun again."

On Christmas day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote to his wife: "But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good-will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

If the military leaders of the world today had the spirit of Robert E. Lee in regard to war, it would go a long way toward producing a warless world.

Ashland, Va.

This is a great week in Jackson. We welcome our fellow-workers from all parts of the South now attending the Southwide Baptist Sunday School Conference.

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

Chapter Five.

Before reading these notes, please read this passage of scripture.

Introduction

1. The scene in chapter five is the same as that of chapter four, and located in heaven. It is a preparation for God's judgments on an unbelieving world, though the rainbow, the symbol of mercy, and God's covenant with man, encircles the throne.

2. In this chapter some things are brought to our attention for the first time, or presented in a new light. The first is the seven sealed book; the second is Christ in his kingly power; and third, the thousands of thousands of worshippers together with "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea", verse 13, praising Christ for his work of redemption which is about to be accomplished.

Chapter Five Studied.

The true import of this chapter will never be understood unless we go back to the fall of Adam in the Garden of Eden and the terrible calamity that swept over the world as a result of sin's entrance therein. All nature, including every living thing, whether animate or inanimate felt the blight of man's wilful disobedience to God. From that hour till this, the whole world has been under a curse, and the rightful owner has been forced to see the usurper, Satan, in control. Paul evidently had in mind the event represented by this scene when he wrote, "For the earnest expectation of the creature (creation), waiteth for the manifestation (unveiling) of the sons of God. For the creature (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body". Rom. 8:19-23. The simple explanation of this quotation is, that it is a well known fact that the redemption of the human body, even of Christians, will not take place until the resurrection or translation. In this quotation Paul tells us quite plainly that the whole creation is waiting for its redemption from the curse of sin to which it was made subject not willingly, until the redemption of our bodies. It is preparation for this redemptive act that is in view in the fifth chapter of Revelation, even the resurrection of the bodies of the redeemed who shall have died, and the translation of the bodies of redeemed who shall be living, all of which shall take place in connection with the return of Jesus to the world in power and great glory.

That we may further understand or comprehend this great subject, we need to remember a custom or law among the Jews through the ages. Real estate could not be separated from the original owner or his heirs indefinitely. But when from poverty or other cause, the owner surrendered his claim, two instruments of writing were signed and witnessed. One was sealed and put away safely to await a redeemer or the year of Jubilee. The law provided that the nearest of kin might redeem the possession, break the seal, and dispossess the one who held what we would call a mortgage deed.

Man by sin, lost his rightful place as God's servant or agent in this world. Jesus Christ, God's Son, incarnated himself in human flesh, and became man's "next of kin", and paid the price not only for the redemption of man's soul, but his body, and all creation as well, from under the curse of sin. That transaction was sealed by his blood and is held in heaven, and symbolized by the seven sealed book which he received and is about to open as recorded in this chapter. From Isaiah 42:1-4, and quoted in Mat. 12:17-21,

speaking of Jesus, we learn, "He shall bring forth judgment unto truth", and, "He shall not fail nor be discouraged till he have set judgment in the earth". In the scene before us, John is told, "Behold the Lion of the tribe of Judah, the root of David, (his kingly authority) hath prevailed to open the book and loose the seven seals thereof". Verse 5. Then, "they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, (his death as a lamb) and hast redeemed us unto God, by thy blood out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on (over) the earth". Verses 9-10. From this we learn that when Christ has completed his work of redemption by judgments and the overthrow of Satan, that man will come back into possession of what was lost by sin; and with every trace of sin removed, the whole creation will rejoice and recognize Christ as the Redeemer from the curse that has rested upon the world from the day Adam sinned until that glad day toward which we are rapidly hastening.

In scripture "horns" are used as symbols of both "power" and "authority". "Eyes" are symbols of "wisdom" and "knowledge". "Seven" is the sacred number for "perfection", "completeness". This Lamb had "seven horns and seven eyes", which symbolize the fact that he had all, and perfect power, authority and wisdom to execute judgment and dislodge the usurper from the world. It was by virtue of his right as redeemer that he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world", (the consummation of the age). Amen. Mat. 28:18-20. "The consummation of the age" will have ended when Jesus has finished the things revealed of him in this book up to chapter 19:2. When we think of all this, we are not surprised that when he was born the angel said, "Fear not: for, behold I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord". Luke 2:10-11.

REDUCING PASTORS' SALARIES (Anonymous Pastor)

The letter of a certain deacon with reference to reduction of pastor's salaries in the current issue of The Baptist Record is interesting. Last year the writer of this article "suggested" to the deacons that his salary be reduced in the sum of fifty dollars per month. The pastor did this because he wanted the church to give more to the Denominational causes.

The church acceded to the pastor's suggestion. But the desired result was not obtained. At the close of the year an audit of the treasurer's books will show that the percentage of contributions from the congregation fell off enough to overbalance the reduction in pastor's salary. The deacons of the church of which the writer is pastor recognize this and would not advise as does the deacon writing in The Baptist Record this week.

Here are two counter suggestions: 1. If the pastors, deacons, and other members of our churches would spend as much for denominational causes as they do for cigars, cigarettes, picture shows, and other useless luxuries there would be no necessity for suggesting a reduction of pastors' salaries.

2. Does the deacon writing in the Record this week bring the "Lord's tithe" to the treasury of his church every Sunday? Does he cooperate with his pastor in leading the membership of his church to give the "Lord's tenth" to the Lord's House?

3. Let us not try to settle our financial problems by robbing God and taxing the pastor.

Dr. and Mrs. W. B. Riley of Minneapolis recently celebrated the fortieth anniversary of their marriage.

Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

WHAT PART OF MY MONEY SHOULD I GIVE TO THE LORD?

Mat. 3:7-15

(J. B. Lawrence, General Superintendent)
Malachi, the book from which the text is taken, closes the Old Testament. Malachi means "my messenger." And so this prophecy is a message sent from God by a specially chosen messenger.

The burden of the message in this book is the love of Jehovah, and the sins of the priests and the people. Jehovah had established His house in the midst of the people, but their worship was formal and insincere. They were not giving Him His dues; He has a controversy with them.

He has a complaint to make against the priests because they offered polluted bread (Ch. 1:7), and animals that were sick and lame and blind (Ch. 1:8). Because of these polluted offerings the table of the Lord was contemptible (Ch. 1:12). And Jehovah declared that He would make the priests contemptible of they did not repent (Ch. 2:9).

He has also a complaint to make against the people. They had profaned the covenant of their fathers (Ch. 2:10), dealt treacherously with Jehovah in making professions with their lips while they kept not his statutes (Ch. 2:17) and they had robbed Him by not paying the tithes and offerings commanded in the law (Ch. 3:8). He calls them to repentance and challenges them to bring all the tithes into the store-house and try Him.

I know that a great many people think that we should not go back to the Old Testament for instruction in the Christian life. But, beloved, let us not forget that the Old Testament is inspired, and that for a number of years it was the only Scripture the Christian world had.

Hence, I am taking this last declaration made by Jehovah God on the money question as the starting place for our instruction on the duty of giving.

1. I WANT YOU TO NOTICE THAT WE HAVE HERE A COMMAND FROM GOD TO BRING WHAT IS HIS INTO HIS TREASURE HOUSE.

1. The prophet takes it for granted that the people know and believe the Scriptures on this question of the tithe.

"And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord. (Lev. 27:30-33). Do you know the Scriptures? Do you believe the Scriptures? Will you obey the Scriptures?

2. The prophet declares that the foundation trouble with Israel is robbing God in tithes and offerings.

(1). The money question is the primary question because it involves the question of ownership. God's right to the tithe is based on His ownership of the earth. Man's refusal to pay is based on his claim to ownership as superior to God's claim. It is a conflict of ownership.

(2). To deny God's ownership and over-lordship in refusing to pay a tithe is to rob God. It is even more than this, it is to deny His Lordship over us, it is to become insubordinate to His authority.

3. This command to bring what belongs to God into God's treasure house is to be reckoned with by every Christian in the settlement of his financial obligations with God. You and I cannot get away from it. It may not be a law, but it is not grace?

(1). God is still the owner of this world and all that in it is.

(2). Man is still a subject in God's universe, and the Christian more than others should recognize the Lordship and ownership of God.

(3). God's house is in existence today with a wider and a more comprehensive and far-reaching commission than it had in the Old Dispensa-

tion. There is more need for money now to carry on God's work in the world than there ever was in the history of Israel.

(4). God's people, though under grace and not under law for salvation, are not, nevertheless, released from obedience to the law of God. Grace does not release us, but doubly binds us.

(5). The law of the tithe is not fundamentally and originally any more a part of the Jewish ritual law than the ten commandments are. Gen. 14:20, Gen. 28:18-20.

(6). Christ in His teaching reiterated the law of the tithe, affirming that it ought to be obeyed: "This ye ought to have done." While this may not make it binding as an obligation, yet is surely does not annul it.

(7). The whole scheme of New Testament giving has back of it and underneath it the doctrine of the tithe.

a. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." (1 Cor. 9:13-14). This refers to Num. 18:21-24 where the priests are given their living from the tithe. The "even so" in Paul's statement would put the gospel on the same basis.

b. In Hebrews (7:10 and 7:20-25) we are told about Abraham paying tithes to Melchisedec. Melchisedec is a type of Christ. Abraham is a type of the believer. And so in this reference we have typified the doctrine of the tithe. As Melchisedec tithed Abraham—Melchisedec typifying Christ and Abraham typifying the believer—so is Christ to tithe His people. Surely it is not an argument against tithing.

c. In 1 Cor. 16:2, Paul tells Christians to "lay by them in store on the first day of the week as the Lord has prospered them." The "as" here requires a portion to be laid by. But what portion? The Corinthians knew, for the only Scriptures they had taught the tithe. And if some percentage is to be laid by in store, and the only percentage known in Scripture is the tithe, why not lay by one-tenth?

It would seem that the law of the tithe is a fundamental law of the universe. Man owes God some definite part of what he makes. Why not the tithe? This is the law observed by Abraham. It is the law recognized by Jacob. It is the law commanded by God on Mount Sinai for his people. It is the law recognized by Christ. It is the law underlying the New Testament plan of giving. Why not then lift it out of the realm of mere law and make it a grace?

(Continued next week)

First Church, Dallas, Texas, Geo. W. Truett pastor is said to have 6,229 members.

MINISTERIAL STUDENTS!

The third quarter of the session at the Southern Baptist Theological Seminary, Louisville, Ky., opens on January 12th. A considerable number of students have enrolled at this time each year in the past. There are ministerial students completing their college courses in January and others not now in college who should get to the Seminary without further delay, provided they are financially prepared to enter. We shall be happy to correspond with any and all men interested in coming for the third and fourth quarters. Our plan permits students to enter at this season and pursue all courses, except language courses. It is therefore possible to complete the prescribed degree courses in the usual time by entering in January.

—John R. Sampey, President,
Southern Baptist Theological Seminary,
Louisville, Kentucky.

W. M. U.

We are glad to have a message from our Young People's Leader, Miss Frances Landrum, to the W.M.U. of the State. Let us remember her daily in our prayers. She will come to us June 1st.

Our W.M.U. Conference for District one will be held in Griffith Memorial Church Jan. 29th. That of District Seven at Hattiesburg, Jan 28th.

We are sure the associational officers will heed the call that comes to them from their District Chairman.

As I sit here listening to the International Singers sing Schubert's "Ave Maria," I find it inspiring a prayer in my heart for our Mississippi State work. There is perfect, almost celestial harmony. Each voice carrying his own peculiar part to complete the whole, no one surpassing the other, but blending as one, to give the message Schubert left for us years ago. Oh, how I pray that we may be able to do our part in the carrying of His Love Song to every heart in our State, and then on to the uttermost parts of the earth.

I find a peculiar joy and a sincere thrill in my heart, when I realize that He has granted me an opportunity to blend the melody of my heart with yours in giving this gloriously beautiful and supremely powerful message to the world. Yes, each of us has a part necessary to complete the whole, no one surpassing the other; for it takes all to make the finished product worthy of our Master. He has laid the plan, bequeathed the Song, and now it is our duty to follow His leading—to be joyful in carrying the main melody if it is, His plan, or to be just as joyful in humming a quiet accompaniment as another's voice rings above our own.

There is the pianist, too, for the International Singers. Her voice is not even heard and yet her hands are busy in making the "Ave Maria" the beautiful number that it is. Oh, how that speaks to me! Let us not hesitate in using our hands in this coming year for Him. There are many of us who will never meet and yet through the labor of our hands, we may assure each other of our love for Him and willingness to serve. Many hands are needed in making His Love Song the sweetest and the most far-reaching melody of our modern life. Oh, how much we can do by lifting hands of prayer!

As I think of the past years—how earnestly Miss Lackey and Miss Traylor have labored and how nobly they have carried their part in His Love Song to the world—how their hearts have been in tune with His—I find my own heart kneeling in prayer that I may be true to Him and His task, even as they have been and still are.

I cannot close without telling you that one of my daily favorites for my devotional hour is the thirteenth chapter of First Corinthians, especially the three words, "Love never faileth." "God is Love." "God never faileth." And that is my inspiration as I think and plan for the new task before me. He is Love. He never faileth; and when I fail, it is because I have not had enough of Him, enough of Love. I write most sincerely now that I love you—yes, really love you—your very selves, your joys, your sorrows and the shade and sunshine of your every daily living.

He alone can give us the power to sing—to ever "make melody in our hearts." He alone can grant us Grace to be true and to "keep on keeping on" when it seems that there is only discord about us, but let us remember that "Love never faileth," and join our hands and hearts now to pray Dr. Truett's significant prayer, "Lord, increase our love-life."

Frances Landrum,
State Young People's Leader

Miss M. M. Lackey Jackson, Mississippi
Dear Miss Lackey:

I am pleased to be able to report that your three cases of hospital supplies arrived here a

few days ago. Mrs. Anders, with my clerk, unpacked them and then repacked the large box with the list of articles which Mrs. McCormick wanted and I have shipped it to her.

I think everything was in good condition. Two of the boxes were a little large and heavy for such a long and rough journey. We are hoping you may be able to do so again some day. And if so, it would be better to pack in somewhat smaller boxes, which are stronger and then bind the ends with strap iron.

You should have seen some of the little motherless pickaninnies, whom we have saved from certain death, helping Mrs. Anders get things out of the boxes. They were marvels to them. They think America is a wonderful land with countless good things. Every article will fill a need.

Tell the women of Mississippi we hope they are going to get as much joy out of the service as we do in passing their articles on to the needy Africans.

B. L. Lockett.

"Watchman, What of the Night"

The year 1930 was to many people, a year of apprehension, failure, sorrow.

Tragedy stalked through the land, and shadowed many lives. As the year drew to its close, in hearts and on lips was the question: "What of the future; dare we hope for better things in the year now dawning?"

To those who achieved some modicum of success, the prevailing spirit of gloom and foreboding was a wet blanket, smothering out any blaze of enthusiasm—even they must seek for light, if light there be.

"Watchman, what of the night?" they cry into the dark.

Like a reveille floats back the heartening note: "The morning cometh."

A new day! A new birth! Each morning a fresh gift from the Divine Hand, with untold possibilities and responsibilities; there comes with it a rebound from the depression of the preceding night, an eager challenging optimism thrusting out of sight and ken the enveloping pessimism of yesterday's disappointments. The mists of doubt recede before the re-assuring rays of the morning sun, and once again a rejuvenated spirit arises to meet valiantly the problems that seemed so hopeless of solution.

Mississippi W.M.U., did you feel the work of the past year was half-hearted, ineffective, a dull task, a fruitless effort? Did you brood over conditions wrought by man's failures? Did you wonder "What's the use, anyhow?"

Let us turn from whatever of success or failure 1930 brought us, learning from both, wholesome lessons and set our faces to catch the vision of 1931, "for the morning cometh."

New tasks await us—not old tasks discarded, but old tasks in new phases, augmented, magnified.

The fundamental aims of W.M.U. are abiding, but certain large emphasis is to be put upon some of them, growing out of an ever-widening conception of their inherent possibilities and changing adaptability.—Church Schools of Missions and Stewardship and new avenues of personal service, so aptly styled "Love's Great Way," by Una Roberts Lawrence, are cases in point.

Our watch word for the year, "That the world may know," brings in new emphasis our old pre-eminent mission, to which all phases of activities must focus as spokes to a hub.

New Leaders direct us. After sixteen years of royal, loyal, loving service our Corresponding Secretary, Margaret McRae Lackey, has dropped her mantle upon the shoulders of another. Shoulders already adjusted to the harness of secretarial duties as State Young Peoples Leader, with intimate contact with all the details of our W.M.U. official routine.

When Mississippi W.M.U. sent Fannie Traylor to House Beautiful for training for service, little did she foresee the large place this modest, consecrated young woman would fill in her own state's Kingdom work. Through the years since she was called to become Mississippi's W.M.U. Leader of young people, there has been a steady, ever-expanding, ever deepening spiritual development, and a cultural mental growth from contact with

choice spirits who were leaders in Christian work. She brings to her responsible office, a high conception of her worthy task, a large faith in Mississippi W.M.U., an unfaltering trust in and loyalty to her Master.

Both Miss Traylor and Mississippi W.M.U. are happily anticipating the early coming of Frances Landrum from W.M.U. Training School to take up the duties of Young Peoples Leader. Two such yoke-fellows should prove mighty in word and deed.

The recent meeting of the Executive Board of W.M.U. was notable for many reasons. As these representatives of the great host of Baptist women who are banded together for common aims and greater efficiency, brought encouraging reports of the spirit and deeds of their respective districts, all felt that we faced a new year of extraordinary enlistment, development and establishment.

All minds were characterized by profound gratitude for the outstanding leadership of our retiring secretary, high hope for the going forward of our work under our new officers, a unanimity in plans and aims for the future, a deep sense of God's guidance in the past, and a joyous assurance of His presence with His children, "yesterday, today and forever."

"The morning cometh"—Arise and gird thyself to meet joyously, hopefully and faithfully, its every task.

(Mrs. G. W. Riley.)

Mission Study—Why?

Is such a question pertinent after all these years that our Missionary Union has been urging Mission study and offering awards for the work done? I would answer yes. Is it because this is one point in our Standard of Excellence, the omission preventing our societies from entering that royal A-1 Company? Or is it because we have formed the habit? Or is it because it is expected of us? All good reasons true, but surely the desire to KNOW, to lift the horizon of our minds, that we may be informed of conditions, and needs in this fast changing age in which we live.

Someone has said that "through the influence of a stimulating book many women have come to put prayer and Bible Study in their rightful place." How can we pray intelligently unless we know God's Book is the greatest of all books on Missions. Truly, if we read it aright we must have the Christ vision, see the world and its needs instead of seeing only that part bound by our natural visions.

The accomplishments of our W.M.U. in these years of our History, particularly the growth in our work is I dare say due to the inspiration that has come from information gained through the Bible and Mission Study coupled with prayer, as we have been "laborers together with God."

In our plans for study this year let us not neglect the four required books in each course, then on that foundation build the other four—two Foreign and two Home Mission books, and do not stop short of the test on each and securing the proper award for each. I fear some have grown careless along this line. The wise leader of a class will encourage each member to take the test, and will try to make it possible for all to do—not lowering the Standard—but giving comprehensive questions easily answered. Two things are accomplished, first the facts are fixed in the mind and retained, and the award is secured—a certificate showing real study as an adornment for any home.

With the permission of our State officers we propose to have a Mission Study Banquet during our next State Convention during April 7-9 to which only those holding certificates will be eligible, both First and Second Courses. A nominal cost for a plate at the banquet and an inspirational and entertaining program during the hour the Banquet is being served.

Get busy, the ticket of admission will be a certificate filled out with the official seal. Many have them already. Others have three months to complete a course. We hope to have a large company.

Miss Margaret Buchanan
State Mission Study Leader

The Baptist Record

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R. B. GUNTER, Cor. Sec'y.

P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. Breland

Keeping Fit

I recently came into possession of
a book entitled "Keeping Fit". The
purpose of this book is to advise
people how to keep fit mentally,
physically and morally. It advises
as to exercise, diet and conduct gen-
erally. To bring out the best that
is in man one must observe many
rules and regulations which this
book prescribes, according to this
author.

There is nothing wrong in all this.
God made us correct and He desires
that we keep fit, and the reason
why do do not is because of the
violations of some of the laws of
nature, whether they be all the laws
that this book suggests or not. One
should be his best in order that he
may give his best to his Master.

But there is still a higher "Keep-
ing Fit" than the physical, and that
is keeping fit spiritually. This is
more important than to keep fit
physically, as important as that is;
and keeping fit spiritually is gov-
erned by certain laws, rules and
regulations the same as keeping fit
otherwise. If we observe these rules
we will keep fit for spiritual serv-
ice; if we neglect them we will be
unfit.

Let us notice some of the rules
necessary to be observed in order
to be fit spiritually to do good serv-
ice: There is the matter of diet.
The food we eat must not be neg-
lected; must be plentiful and of the
right kind, a balanced ration. The
Bible meets this requirement in full,
has all the ingredients. Then there
must be knowledge. This comes
through study and prayer. These
will give us knowledge and guid-
ance. Again there must be exer-
cise. Bodily exercise is profitable
for the body, so the spiritual nature
must have exercise. This is found
in doing the will of God through
the church and in personal service.
Try these rules and others of like
nature and see if you do not be
healthy spiritually, able to do the
Master's work at all times—"Instant
in season and out of season".

Notes and Comments

Bad business and closing of many
banks are leveling us down, all broke
together.

This hurts but it may be the mak-
ing of us after all. Many lessons
will have to be learned which will
stand us in good hand when times
get better.

Times are going to be better.
Trust God, serve Him, do the best
you can and all will be well in the
end. Now is the time to practice
the faith we claim to have.

Had good services and good con-
gregations at North Carrollton last
Sunday, notwithstanding it rained
all day. The folks seemed cheerful
regardless of the many reversals
suffered recently. These people will
come out all right, just as all people
will who trust God and go forward.
It is those who give up and desert
God in such times as these who fail.
Stay close to God.

I was in Philadelphia last week.
Pastor Kyzar and his people seemed
cheerful and confident, going right
ahead getting their budget in shape.
This is the thing to do. Go for-
ward.

A TRIBUTE TO MISS MARGARET M. LACKEY, FROM MONROE COUNTY ASSOCIATIONAL W. M. U.

All over the State we Mississip-
pians learned with regret that Miss
Lackey had resigned the office she
had filled so long and so acceptably.

Under her administration the W.
M.U. of Mississippi had gone stead-
ily forward in growth in numbers,
donations, better methods of work,
and increased mission study classes.

We shall miss her presence in our
associational meetings, when her
opening words, "Beloved," fell like a
benediction on our hearts.

We pledge her our undying love
and prayers. We congratulate the
Baptist Hospital in Jackson, where
she is now serving as hostess. Her
labors in that institution will mean
much in a spiritual way to the doc-
tors, nurses, patients and visitors
there.

We pledge too, our love and our
prayers to her successor, Miss Fan-
nie Traylor, who has already proved
her faithfulness and efficiency in the
Lord's work.

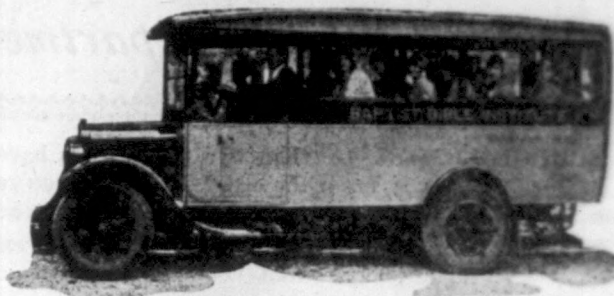
We wish a copy of this tribute
spread upon our minutes, a copy sent
to Miss Lackey, and a copy printed
in The Baptist Record.

—Mrs. E. W. Flinn

B. B. I. AND THE FOREIGNERS

A unique service was recently held
in New Orleans which illustrates the
contribution the Baptist Bible Insti-
tute is making to the work among
foreigners and foreign-speaking peo-
ples. This service was the ordina-
tion of Rev. Isaiah Valdivia to the
full work of the gospel ministry and
was conducted under the direction of
the Coliseum Place Baptist Church.
Brother Valdivia is a native of Chile
and a son of a pioneer Baptist
preacher in that country, and has
been a student in the Baptist Bible
Institute for several years prepar-

READY TO GO!



B. B. I. MISSIONARY BUS

During the first two months of
the present session students of the
Baptist Bible Institute, through the
Department of Missions and Prac-
tical Activities, now under the direc-
tion of Dr. John W. Shepard, a form-
er missionary to Brazil, reported the
following results:
Assignments met1,259

ing himself for missionary work
among his own people.

Several years ago a student at the
Baptist Bible Institute, Miss Olym-
pia Fletes, from Honduras, began a
Spanish mission work in connection
with Coliseum Church which has
grown to be a permanent depart-
ment of this church, conducting serv-
ices in Spanish simultaneously with
the English services every Sunday
and Brother Valdivia is the pastor of
this Spanish department and is paid
a stated salary by the Coliseum
Church.

At the ordination of Brother Val-
divia the English and Spanish con-
gregations joined in the service, the
sermon being preached in Spanish
by Dr. Newbrough, superintendent of
the Rescue Mission, the charge to
the candidate being delivered in
English by Dr. W. W. Hamilton and
the charge to the Spanish depart-
ment being delivered in Portuguese
by Dr. John W. Shepard, a former
missionary to Brazil and now in
charge of the Department of Mis-
sions and Practical Activities at the
Baptist Bible Institute. Portuguese
is easily understood by the Spanish-
speaking people and Dr. Shepard's
long service in South America added
greatly to the interest of the occa-
sion.

It will be of interest to say in this
connection that a department for
French-speaking people has recently
been organized in connection with
the First Baptist Church, New Or-
leans, under the direction of Rev.
Maurice Aguiard, a student at the
Baptist Bible Institute and a native
French-speaking Louisianian. A sim-
ilar work for the Italians is under
the direction of Rev. Oddino Chioc-
chio, who came to the Institute from
Rome, Italy, and their regular serv-
ices are held in the Managan Chapel
of the Baptist Bible Institute.

It will thus be seen that the Bap-
tist Bible Institute is not only train-
ing-workers for service among the
several foreign speaking peoples in
the South, but is carrying on an in-
tensive missionary work among these
people while the students are in train-
ing.

Members of the Ready Class of
the Pelahatchie Baptist Sunday
School met in the home of Mrs. N.
R. Battle for the regular monthly
business meeting Wednesday even-
ing, Jan. 7th. There were seventeen
members present. Mrs. T. D. Prest-

Leaders' Reports	155
Individual Reports	850
Workers at Assignments	809
People at Services	5,523
Addresses or sermons made	634
People dealt with personally	1,079
Professing conversions	265
Tracts, gospels and testaments distributed	6,449

ridge opened the meeting with a
prayer. Each officer read a good
report. The group captains, Mrs.
S. T. Stamps and Mr. Edgar Davis,
were re-elected to serve for another
quarter.

After the business was closed a
social hour was enjoyed. Refresh-
ments were served by Mrs. Battle
assisted by Mrs. Carl Davis and
Mrs. Ed Davis.

Enlist with the Ready Class.

Mrs. Wilson Cawthon,
Class Reporter.

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Southern Baptists in 1929"; "PART III: The
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The Sunday School Department

SUNDAY SCHOOL LESSON

For

Jan. 18, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: The Ministry of John the Baptist.

Golden Text: Bring forth therefore fruits worthy of repentance. Luke 3:8.

Before reading these notes, read Luke 3:1-20, and Mat. 14:1-14.

Introduction.

The summer of A.D. 26, is regarded as the correct date of the beginning of the ministry of John the Baptist. At that time, Tiberius Caesar was in his thirteenth year as sole emperor of Rome. Pontius Pilate was in his first year as governor of Judea, and Herod Antipas, was in authority over Galilee and Perea. Jesus was a little past twenty-nine years of age at that time, being about six months younger than John the Baptist.

The buds from which will come this year's flowers and fruits, were formed last fall, and are now passing through the toughening process of the winter's biting winds and frosts. The fires of the volcano sometimes smolder for years in the bowels of the mountain unobserved by the inhabitants of the villages hard by, until like a thunder clap from a cloudless sky they burst forth in destroying streams of molten lava. So John the Baptist, one of the world's greatest preachers, was in seclusion until, meteor-like, he burst forth on the Jewish world with his simple, but fiery message of repentance.

The subject of the lesson for this date is easily divided for study:

I. The Preparation for the Ministry of John the Baptist.

God never seems to get in a hurry until he begins to execute his judgments against sin. He had Noah work on the ark for about one hundred and twenty years, while its period of service lasted only about one year. One hundred and twenty years to prepare for a forty days' rain. But oh the wrath and havoc of those forty days.

For nearly four thousand years, God kept the Jews waiting for their Messiah, counting from the promise in the garden of Eden. When he came and they rejected him, he poured out his wrath upon them so speedily that in less than one hundred years their temple and city were destroyed, they were driven from their land, and scattered to the four corners of the earth.

In like manner God has waited nearly two thousand years for the Gentiles to accept Christ. For their rejection of him, in three and one-half years he will pour out his great tribulation upon the whole Gentile world. The rumblings of that cloud-burst are now audible to the prophetically trained ear.

So God writes in one verse, Luke 1:80, the history of the first thirty years of the life of John the Baptist. He keeps him in unobserved training for thirty years, including his infancy, that he may preach less

than two years. We have reversed the order and give three years training for thirty years preaching.

Like all Jewish boys reared in devout homes, John was taught from the time he could talk. I make this statement because that was the custom among the Jews.

Since John was a Nazarite from his mother's womb, he must have gone into the wilderness to study in the great school of God, soon after he began the study of the commentaries. Most likely his entire library consisted of a roll of the Law, one of the Prophets, one of the Psalms, and his commentary on all three. But in the quiet of the desert, free from the temptations and distractions of the world, he had time to meditate upon the prophecies of the Messiah and himself, and his mission to the world; so, that when he came forth and began his ministry, there was no uncertain sound in his message. Not only so, but being free from the contaminating influences of the strongholds of sin, he could see the putrid condition of society, and the hypocrisy in religion. Social and religious conditions were to him like the foul air in a closed room in the winter where two or three sick persons are, is to the man who steps into that room from the fresh air outside. It almost knocks him down; yet those in the room are unconscious of the stench they are constantly breathing. So, John the Baptist in the pure atmosphere of God's great school sensed the world's rottenness, the need of a Savior, and the conditions which he would have to meet. Being forewarned by the preparations for his ministry he was forearmed for the fray.

II. The Exercise of the Ministry of John the Baptist.

For about four hundred years, the Jews had been without prophet or vision from God. Those who were familiar with scripture had seen the prophecies of Daniel fulfilled. They had seen the single horn of the Grecian empire broken, and the four horns rise up in its stead. They had seen the little horn which came up out of one of these horns fulfilled in Antiochus Epiphanes, and the havoc wrought by him. They had counted the years from the twentieth year of the reign of Artaxerxes of the Medo-Persian empire, and knew that it was about time for Messiah to appear; hence, they were looking for him to come at any time. So, when John came in the spirit and power of Elijah, and clothed much like that mighty man of God was, it was an easy matter for him to get a hearing. Also, there was a freshness and originality in his sermons that appealed to the open enquiring mind. He may have quoted the rabbis; but if he did, it was not in the way the people heard it done in the synagogue every Sabbath. His plain straight condemnation of sin in high places as well as low, gave him an appeal to the common people because they knew his master sledge-hammer blows were striking where they were very much needed.

The more he insisted on repentance, and the evidences of it, the more popular he became with some, and, as is always the case, the more despised by others. Neither of these conditions swerved John from his course. As a Christian friend said to me last year, "The only fear a Christian should have is the fear of doing wrong." That must have been the only fear John had.

III. The Results of John the Baptist's Ministry.

The first result of John's ministry was the large numbers that heard and believed his preaching. He must have baptized thousands.

The next result was the strong opposition aroused against him by those who did not repent. This was expressed in his imprisonment by Herod at the demand of Herodias, his brother Philip's wife, but whom Herod had taken and married, and with whom he was living in adultery. John had condemned their unlawful relations. After being kept in prison for about a year, John's head was chopped off to please this same lewd woman and her dancing jenny daughter.

As a further result of John's ministry he had a people prepared, ready to receive the Messiah when he came, and it was from among the disciples of John that Jesus gathered his first followers. But the supreme work of John and the bright star in his crown of glory, was the baptism of the Son of God. As there is but one Savior, and he received baptism but one time, so there could be but one administrator of that sacred ordinance. That honor fell to John. What greater honor could he have desired?

THE LAST THREE MEETINGS IN 1930

Dr. Walter Binns of the First Church, La Grange, Ga., and I assisted Dr. R. Q. Leavell, Gainesville, Ga., in a two weeks meeting the latter part of October. Dr. Binns did great expository preaching, which was greatly blessed of the Lord. Dr. Leavell had made fine preparations for the meeting and the interest was fine from beginning to end. Dr. Leavell is a tireless worker. In addition to his pastoral duties with the First Church he is teacher of the Bible at the Riverside Military Academy. He also conducts chapel services four days each week and preaches Sunday afternoons in the same institution. The Lord added a goodly number to the church.

In the latter part of November I led the singing in a meeting with the Eastland Church, Nashville, Tenn. Dr. D. A. Ellis of Memphis, did the preaching and did it very effectively. Bro. J. Carl McCoy is the good pastor of this splendid church and he is doing a great work there for the Lord. Forty-five were added to the church and the revival spirit ran high. This was my third meeting in Nashville in 1930.

The last week in November I helped in the meeting with Calvary Church of Jackson, Miss. It was a great joy to me to work with these fine folks again.

My last meeting of the year was with the church at Mayslick, Ky., where Dr. Charles Harrington of Charleston, W. Va., did the preach-



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ing. M. J. White, the pastor, is a young man of great ability and consecration. He and I did a great deal of personal work. The Lord greatly blessed our efforts. Several so called hard cases were won by the Spirit.

I want to praise the Lord for the experiences, the privilege of service, the victories and the joys that were mine in the year just passing. I thank God for the sweet fellowship with the brethren and the contacts that made for the Lord Jesus. May the Lord give us a great victory in the conquest for souls in 1931.

Yours for soul-winning,

—Joe Canzoneri, Jackson, Miss.

BR



PROF. B. LOCKE DAVIS
Department Religious Education
Baptist Bible Institute
New Orleans

"A GOLDEN WEDDING"

On December 23rd, 1930, Mr. and Mrs. J. L. Williams of Union community, Clarke County, celebrated their golden wedding. This was truly a great day in the lives of these good people and all that were present. Everything had been set in order for this grand occasion, the home had been made beautiful with flowers, some of the old time love songs were sung. A large cake with fifty candles was placed upon the table surrounded with many appropriate gifts. Mr. and Mrs. Williams were married December 23rd, 1880, by Elder S. O. Y. Ray. To this union were born six girls and three boys, all living but one. They have twenty-nine grandchildren and one great-grandchild. Mr. and Mrs. Williams have been blessed by the Lord for these many years and out of hearts of gratitude to Him they have endeavored to be a blessing. May they yet live many years and see the desires of their hearts realized in their own lives and the lives of others that they love.

Their Pastor, —E. C. Hendrick.



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MOUNTAIN SCHOOL NEWS

J. W. O'Hara, Supt.

Harrison Chilhowee Institute, Seymour, Tenn., has made a remarkable record this year. The enrollment has greatly increased. High school enrollment is 113 with grades about 225. Dormitories are practically full. Many new rooms had to be fitted out to accommodate new pupils. There are thirteen ministerial students. Prof. Anderson is active in carrying the school to the churches. Scarcely does a Sunday pass when he does not speak one to three times. A revival recently started at prayer meeting and ran three or four days. There was, almost no preaching, but personal work by teachers and students. The results were 53 for baptism and many reclaimed. All pupils in the dormitories are saved.

Alexander Schools, Inc., Union Mills, N. C., the home for motherless children, has 210 in the home and quite a number of local pupils in the high school. Superintendent Sweatt and his faculty are rendering a labor of love in providing homes for children whose homes have been broken. We could have taken in twice the number had we cottages and dormitories adequate for housing them.

Cosby Academy, Cosby, Tenn., under the leadership of Prof. L. R. Watson, is making encouraging progress. There are 46 in high school with 75 in grades. Some new pupils are expected for the spring term. The revival resulted in 17 additions, eleven for baptism. Rev. Mark Harris assisted Pastor Weaver in the meeting. A preachers school was held there in December. Those in attendance asked that another be given next year. Many of the pupils who were volunteers took the course. There are five ministerial students and three other volunteers for special service. Miss Nannie Murray, Newport, Tenn., the Treasurer, is untiring in the interest of the school.

Watauga Academy, Butler, Tenn., has an enrollment of 93 in high school. No grades are carried now. Prof. C. A. Todd and his faculty are making headway notwithstanding drought and depression. The friends of the institution in the Holston and Watauga Associations are rallying to its needs. It has sent out many strong and useful men and women. It should have adequate support to continue this beneficent work. Dormitories are full.

Newton County Academy, Parthenon, Ark., has become a consolidated public school. There are 96 high school students. The dormitory is used for out of community pupils. However, the Bible course has been dropped, there is no pastor at the local church, and only about one in the county. Shall we continue to give up our schools and make no provision for the continuation of spiritual teaching in destitute sections?

Smoky Mountain Academy, Sevierville, Tenn., has its largest high school enrollment, 48. Miss Mayme Grimes has Rev. Herman Mathews helping in the high school this year. The school has opened doors of opportunity for scores of worthy pupils. Practically all the graduates from that school go on to college, and most of them become either teachers or preachers. Only eter-

nity will tell all the good done by Miss Grimes and the school.

Eldridge Baptist Academy, Eldridge, Ala., has above seventy enrolled in high school. Many boys and girls have been placed there by friends, churches, and societies. Prof. Murphree and Miss Hill attended many Associations, representing the school. They still need several scholarships.

Barbourville Baptist Institute, Barbourville, Ky., is fortunate in having Prof. and Mrs. H. E. Nelson at the helm. High school enrollment this year is 76 with 31 in the grades. The school has kept within its income for the fall term.

Fruitland Institute, Hendersonville, N. C., has 125 in high school. Prof. Spencer B. King has associated with him an excellent faculty, and the school is doing its usual fine work. It draws students from a wide territory, including many of the other counties of the state and many states in the Southland. It has representatives in almost all the states in the union and several in foreign lands. Its influence extends around the world. Shall it not have from alumni and others adequate support to continue this beneficent work?

Southwest Baptist College, Bolivar, Mo., has an enrollment of around 250 with about 35 ministerial students. Plans have been inaugurated to take care of its financial obligations and retire its indebtedness. These are working successfully at present.

Mountain Home College, Arkansas, opened its doors at the beginning of the fall term with a good enrollment. Dr. L. G. Whitehorn is the active and efficient president. The most of the churches in that section are pastorless, and the school faculty is the most active agency in reaching the territory. However, the task is too large for them. They need reinforcements from many sources. Fifty scholarships could have been used in the school this session.

The mountain schools have in most instances this session registered more pupils than last year. The financial condition is good notwithstanding the small appropriations. Friends have rallied in a great way. We, however, still need some scholarships and some help for needed equipment. This is the Lord's work, and is a worthy place for His tithe.

—BR—

Discouraged Jim: "Mother, I will not try again for the conduct prize. Some other fellow always gets it."

Mother: "Don't give up; try, try again."

Jim: "I'm through, mum; it's a clean waste of goodness to go on." —Ex.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

It is a Reliable, General Invigorating Tonic.

Malaria Chills and Fever Dengue

S-D

MEANS

SELF DENIAL

TO HELP MEET

EMERGENCY

of

Baptist Bible Institute

NEW ORLEANS

We are asking our fellow students throughout the South to cooperate with us and make January 11-17 Baptist Bible Institute Week, when through self-denial you may have fellowship with the B. B. I. students in helping to meet the emergency of our beloved missionary school. Think of it! one "Self-Denial Week," observed by the Baptist students of the South would take care of our pressing emergency.

Save Dimes

Send Dollars

STUDENT ASSOCIATION

A. M. SOUTHERLAND, Pres.

BAPTIST BIBLE INSTITUTE, NEW ORLEANS

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The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 3: STILLING THE TEMPEST

Luke 8:22-25

You will recollect the lake, Gennessaret, sometimes called the Sea of Galilee. Capernaum, where He lived for awhile, was near it. One day, He told His disciples that He wanted to go across the lake in the fishing boat that belonged to two of them. He had been preaching to the people all day. Perhaps He was tired, or perhaps He wanted to give them time to think of the things He had told them. So he and the disciples got in the boat, and they set sail, but it wasn't long before He fell asleep on a cushion on the bench in the back of the boat where the steersman sometimes rested. Bad storms often came upon this lake, and one of them soon descended upon it. The wind was very high, and beat the water into the boat until it was nearly full, and about to turn over. The disciples, terrified, ran and woke Jesus, "Master, we are perishing! Don't you care if we lose our lives, we and you, too?" He woke, and after a word to quiet their fear, rebuked the wind and the water, as if they had been living beings, saying to them, "Be silent!" The wind ceased, and the raging winds were quiet. Then He said to his friends, "Haven't you any faith in me? Where is it?" They had never seen any one who could quiet the sea, and they said to each other, wondering, "Who is this man who can make even the winds and the waves obey Him?"

Questions

1. Look on the map, in Mother's Bible and find the names of two places on the other side, the eastern side, of this sea.
2. Were they really in danger in this storm?
3. What do you think they expected Jesus to do when they woke Him?
4. What kind of miracles had they seen Him do before?
5. What does this miracle prove Him to be?

Please send me the answers to these questions.

My dear Children:

I am glad to tell you that we just lack a little of having our January \$10.00 for the Orphanage. We have \$9.51, and that leaves only 49 cents more to be given to make our monthly ten dollars. Now that the orphans are our only object to give to, we are not going to have much trouble in getting up our money, are we?

It is good to have another set of answers to our Bible story questions, this time from Kathryn Hall. She is a dark-eyed, dark-haired little girl who can sing very sweetly. It will be better for her to put the word "Perhaps" in front of her word "Because" of her first answer, making it, "Perhaps because he saw Jesus, etc", for we are not certain about this, while it may be perfectly true. Kathryn and Elizabeth Jones are both getting a nice little package of stamps for their answers. I should like to have a number of you send the answers, because it shows that you have studied the lesson.

With much love to you all,

Mrs. Lipsey.

Clinton, Miss., Jan. 5, 1931.

Dear Mrs. Lipsey:

May I join the Children's Circle? I am sending you \$1.00 for the orphans. I have answered the questions you have for the lesson and I think you will like the other lessons too. I have the answers to the questions at the bottom of the page.

Wishing you much success in this work,

Kathryn Hall.

1. Because he saw Jesus at the feast

and saw Jesus turn the water into wine and he thought he could do all things.

2. "And the man believed the word that Jesus had spoken unto him, and he went his way."
3. No.
4. No.
5. Yes "He himself believed, and his whole family."

We are indeed glad to have you as a new member, Kathryn. And your dollar, a generous gift, gives us nearly enough to send \$10.00 to the orphans this month. Thank you so much. I hope you will like the stamps, and try to add to them. A little stamp album is very interesting, and keeps them nice.

Purvis, Miss., Dec. 18, 1930.

Dear Mrs. Lipsey:

Here comes a letter from the Juniors of Purvis Baptist Church. We have a fine union and getting along fine. We are sending a little donation of \$1.00 for the Orphanage for their Christmas gift from us. We have been saving for weeks to have this for Christmas, and hope it will do some good toward making the little orphans happy. With love,

Junior B. Y. P. U.,

Mrs. D. A. Hogan, Leader.

Yes, indeed, Mrs. Hogan, this gift and others like it are helping us Baptists to keep our Orphanage going. Thank the children for it, and tell them I'm so glad they have a dear father and mother—and a good leader!

Stringer, Miss., Jan. 6, 1931.

Dear Mrs. Lipsey:

The Sunbeams of Stringer Baptist Church are sending one dollar and fifty cents for the orphans. We hope to send some more before long.

Wishing you all much success,

Mrs. J. G. Holder, Leader.

This is a fine contribution, dear friend, for a little children's band. We do thank you so much, every one of you, my children, and Mrs. Holder, too.

"OUR DENOMINATIONAL PROBLEM"

I read with interest Dr. Cox's article on "Our Denominational Problem". He said: "That approximately only about fifty per cent (of Southern Baptists) ever give any thing whatsoever to missions, education and benevolence".

Then he asks: "Why is it as it is?" Then he proceeds to give his opinion of the cause, and the remedy. Briefly, he sets forth the cause to the lack of our people being brought to the sense of personal responsibility. And he believes that if our denominational leaders would get behind the churches and inform the people and help them to think and plan that they would fall in line and the problem would be solved. Then he refers to "the average country church" which is composed mostly of farmers. And after discussing how easy it would be for them to increase their giving, then he adds: "This problem simply resolves itself back to the fact that too many of our churches are sinning against their own interest, the spiritual welfare of their own membership and all our Baptist organized work by their failure to properly organize and conduct their financial affairs". He seems to think

that what we need most is to put the whole work on a more business-like basis.

I beg to differ with him, for the following reasons: I do not know much about city churches, but being a farmer and a member of a country church I think I can modestly claim to know something about conditions among country churches. Country people are better informed than the average man might think. And, as a rule they do not like the co-operative program. The members of country churches do not, as a rule sympathetically listen to the convention state workers at our district associations as they speak on the co-operative program. The average farmer is a common laborer, works hard, and it is about all he can do to make ends meet and put his children through high school. It is out of the question to send them to college. And so he feels that those who are able to send their children to college ought to be willing to support the college. He thinks it unfair to have a program fixed so he can not give to missions without the major portion going to support education of which he is deprived of any direct benefit. Out of his heart of hearts, he wants to do mission work; he is willing to help support orphans; but he thinks that colleges and hospitals ought to be self-sustaining. He also believes that too much of our state mission money is paid out in salaries to state workers and too little of it for evangelism. The leaders in our denominational work do not know the situation, because the country people do not talk before them.

In my opinion, the only hope for conditions to get better is for the convention to adopt a resolution which will do away with all restrictions, and let every representative of every cause go afield and solicit funds. And let all the people "understand they are not considered disloyal when they follow their heart's inclination and what they regard as the Holy Spirit's leading by designating funds". I believe if the convention would adopt this plan that the colleges and other institutions could soon secure all the money they need from among the wealthy people of the state. And I believe that country churches would double their contributions to missions. I do not know much about city people, but country people do not like hotels where somebody else selects the dishes, but they rather go to a restaurant where they can "designate" their "eats", and they are the same way about their giving.

—J. E. Heath.

BACK IN THE PASTORATE

After three busy, pleasant years in the Evangelistic work under the direction of our Convention Board, I am again back in the pastorate. Thirty-one years ago I began my work as pastor of some churches in Copiah and adjoining counties. Except for a half session spent at the Seminary I have been kept busy all these years. During this time I have done many different things. I have been Enlistment man, Field Agent and Superintendent of the Baptist Hospital, President of Clarke College

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and Evangelist; but, while I have enjoyed all, nothing has pleased me so well as the pastorate and I am glad to be back.

Bunker Hill and Ebenezer churches are located from ten to fifteen miles north of Columbia and the membership of the two churches total something over six hundred. There is a consolidated school right by Bunker Hill church with an enrollment of more than four hundred. This school has the children from the membership of both churches. This is a noble heritage handed down from those who have labored wisely and well.

As I turn from the Evangelistic work I want to express my appreciation for the many favors and the fine fellowship I have enjoyed during the past three years. The pastors and people have been good to me and they shall be remembered with pleasure. It is my purpose to be a better pastor than ever before; but I shall be none the less Evangelistic. It shall be a pleasure to serve with the pastors and people in revival services whenever practical.

Neither shall my interest in the co-operative work wane. Our program is as good as the best and can only be made better by the fullest cooperation of all the people.

Praying God's richest blessings on the work of the churches, the pastors and our Denominational servants and asking to be remembered in the prayers of all, I am,

Yours for the Master,

—Bryan Simmons.

R 1, Columbia, Miss.

ANNUAL REPORT OF DR. M. E. DODD

One thousand added to churches to which he has preached during the year 1930, 20,000 miles traveled to preach 220 times in the pulpits of churches in a dozen states, two books published, "The Christ Whom We Worship" and "Missions our Mission" is part of the record taken from the report of Dr. M. E. Dodd, Pastor, First Baptist Church, Shreveport, La. Other items as given by John S. Ramond, pastor's assistant, include 73 addresses not including prayer meeting addresses, 20 funerals, 51 marriages, and the reception of 475 members into this great church which now numbers more than 4,000 on its roll. The total receipts for all purposes were over \$108,000.00 of which some \$10,000 came from the Sunday School and associated groups. The educational work of the church which Mr. Ramond directs includes over 2,700 Sunday School pupils and 340 B.Y.P. U. members. The missionary messages from this evangelistic pulpit are heard nation wide each Sunday evening 7:45 to 9:30 over KWKH.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Webb Juniors Make Progress

The Webb Junior B.Y.P.U. has been doing some mighty good work under the leadership of Mrs. J. L. Hill. They reached the standard for the fourth quarter; have a membership of nineteen and an average of half keeping up the daily Bible readings. The church organized an intermediate B.Y.P.U. about the first of December using six Juniors that were ready to be promoted as a part of this new organization. This gives the church two good unions now and we expect this year to enroll both as A-1 unions for the entire year.

We Look Toward June

Although we will not have our state B.Y.P.U. Convention this year, we will have our District B.Y.P.U. Conventions and expect to make them the very best we have ever had. Yes, it is over five months off, but those months will roll by in a hurry so begin now to make your plans to attend the convention in your district.—Here are the dates, District Three, Baldwin, June 2-3; District Four, Place named later, June 4-5; District Five, Fifth Ave., Hattiesburg, June 9-10; District Six, Columbia, June 11-12; District One, Magee, June 16-17; District Two, Indianola, June 18-19.

Associational B.Y.P.U.'s

Many of our Associational B.Y.P.U.'s now hold their meetings on Sunday afternoon each month and find this the best plan. Many of them have a quarterly meeting for the entire association and find this an excellent plan. Others have an annual meeting of the entire association with monthly or quarterly meetings of the districts within the association. We find where a district has an interested wide-awake vice-president that district not only holds regular meetings monthly or quarterly, but new unions are being organized and many of these unions reach the standard of excellence. Last Sunday a number of our associational B.Y.P.U.'s met, we hope to have a report from them right soon for this column. This year will be given to special emphasis of the associational B.Y.P.U. If you want information, write us.

Bang! * * * —Reports!

Thanks, leaders, presidents and directors, for the reports you have sent in for the last quarter. We will probably have the list of A-1 unions in The Record next week. Some unions are slow to report so we hold this honor roll out till the last minute, giving all a chance to report. BLANKS—Many of our unions sent in their quarter for a pad of report blanks, others wrote for single blanks which we sent gladly in each case. These pads make it possible for you to have the blanks ready to report on as soon as the quarter is over. If your unions have not gotten a pad, send to our office for one.

Concord B.Y.P.U. Reports Progress

The following report has come to us from the Concord B.Y.P.U. by their reporter and we congratulate them on their splendid work and interest.

"We have a real active B. Y. P. U. The young people are very enthusiastic in their work. The B.Y.P.U. had an officers meeting December 13 in the home of Mrs. Julia Lewis who served at the close of the meeting delightful refreshments. We were fortunate in having our beloved pastor, Bro. L. D. Wood, backing us in everything we did. He is a real B.Y.P.U. Pastor, and live wire in Christian work. We had: Officers present, three; Group leaders, two; members enrolled, twenty-eight; members present, twenty-two; Bibles studied, five; Group serving No. two Miss Cleo Cain, Miss Lula Gill and Jack Davis took part on program, giving their parts with but the aid of the Quarterly while speaking." Note: Special notice is given to the last statement in the report, giving their parts without using the Quarterly while speaking, this is commendable and is really the only way any B.Y.P.U. member should give his part from the president on down. When presidents and Group Captains quit using the Quarterly in the meeting they can lead the others to.

A Sunrise Breakfast

Thanksgiving morning the B.Y.P.U.'s of Toomsaba enjoyed a sunrise breakfast. The members climbed to the top of a high hill about two miles from Toomsaba, and watched the sun rise. Later they assembled around a camp fire for a short Thanksgiving service. The associate director conducted the devotionals, reading Psalms 103. This was followed with a prayer of thanksgiving by the director. A Junior B.Y.P.U. member told the story of thanksgiving. An interesting feature of the occasion was the preparation and serving of breakfast. The members cooked their own breakfast over the camp fire. The menu consisted of roasted weiners, bacon, eggs, buns and coffee. This was the most enjoyable outdoor event ever held by the B.Y.P.U. members.

Pace Has Strong B.Y.P.U.

We are happy to have a report of the Pace B.Y.P.U. giving us the names of officers and telling of the activities. They move forward in a splendid way under the leadership of the following officers: President, Erna Dudley; Vice Pres., Clyde Aycock; Secretary, Hazel Frazier; B. R. L., Lady Helen Collins; Pianist, Gladys Powell; Chorister, Ira Harris.

The "Green Light" Intermediate B. Y. P. U. of Union met Sunday night, Jan. 4, 1931, and elected the following officers for the coming year:

President, Sarah Joe Kelly; Vice-President, Joe Lewis; Secretary, K.

Would Not Be Without Jar of Vicks for Anything, a Missionary Writes

"We Assure You That Vicks Has Been a Great Blessing to Us," Says I. V. Larson

Enthusiastic faith in the efficacy of Vicks VapoRub is declared by I. V. Larson, writing from the American Southern Baptist Mission at Lai-chowfu, Shantung, China.

"We wish to assure you," he says, "that we would not be out of a bottle of Vicks salve for anything. It was a boon to me during my recent illness. It is a wonderful remedy! We always use it when the children have the least cold. It has been a great blessing to us. May God bless your remedy."

Vicks has indeed been blessed in the public confidence all over the world. Since it was originated 25 years ago, by Lunsford Richardson, Vicks has achieved remarkable success. From an humble beginning in the back room of a country drug store, it has become the most widely used cold treatment of its kind in the world.

How customs do change—even in medicine! In Mr. Richardson's day, it was the custom to treat almost every human ill—even colds!—with heavy doses of internal medicine. Then came his discovery of Vicks—the modern external treatment for colds. Today, the whole trend of medical practice is away from needless "dosing."

Just rubbed on, Vicks attacks colds two ways at once: (1) Through the skin like a poultice or plaster; and (2) Its medicated vapors, released

by body-heat, are breathed in direct to irritated air-passages.

There being nothing to swallow, Vicks cannot, of course, disturb the most delicate digestion as constant "dosing" so often does. This has made it, from the first, the favorite of mothers in treating children's frequent colds.

Of course, Vicks is equally good for the cold troubles of adults, too.



Missionary picture of a young Korean student of the O. D. school. His hat betokens the scholar—sent us by Dr. Marian B. Hall.

Bishop; Corresponding Secretary, Roslyn Cooper; Daily Bible Reader Leader, Prince Longino; Group Captain I, Ruth McLemore; Group Captain II, Carolyn Viverett; Leader, Maxine Adams; Sponsor, Mrs. T. B. Gallaspy.

STUDENTS DENY THEMSELVES

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

The students of the Baptist Bible Institute surprised the president and faculty by announcing that in conference they had decided upon a "meatless week", January 11 to 18, in order to help meet the Emergency Appeal. They stated that a meatless Sunday did not express their deep interest, and that in addition to personal self-denials they were asking the management to accept this united sacrifice by the whole student body.

President W. W. Hamilton had, a few days before, spoken at chapel on January as Baptist Bible Institute month throughout the South, and had explained to them the appeal being made to pastors and churches and Sunday Schools and societies and individuals.

The definite self-denial suggestions made were: "Emergency Dollar Day"—for churches, societies, Sunday Schools; "One Meatless Day"—observed by families, groups, individuals; "Fifty-Fifty Week"—dividing the money spent for non-essentials; "Moving Picture Money"—saved and used for self-denial offering; "Say it with Flowers"—by giving

the price of a bouquet; "The Price of a Game"—by foregoing the pleasure just once; "New Year's Gift"—from savings and coupons and dividends; "Gratitude Gift"—for salvation and God's innumerable gifts to us.

In a meeting just held of the pastors and laymen of the New Orleans Baptist churches, and then another meeting of representative women of the churches, they voted unanimously to make the very most of this opportunity to help to the amount of \$5,000, or an average of one dollar per member for each church. This is wonderful when we know of their struggles and debts.

The women of the South who love the Baptist Bible Institute and appreciate its value as a missionary force in a needy mission field, gave to the Institute at the last meeting of the Southern Baptist Convention an amount sufficient to pay the salary of a returned missionary to have charge of the Department of Missions and Practical Activities for the present session. It now seems entirely possible, since gifts continue to come for use of this department, that interested workers among the women will provide the funds necessary to continue this worker for another session. President Hamilton is asking that friends of the school shall join him in prayer that this generous spirit on the part of the women of the South may make possible a continuation of this great work.



MEN'S BUILDING
Baptist Bible Institute, New Orleans

THE COAST COUNTRY

I am enclosing resolutions recently passed by the Harrison County Pastors' Conference about Brother McComb. We are missing him more than words can tell. The coast work has lost one of the best friends and supporters it has ever had. He was our representative on the State Board for a number of years and was always sympathetic and helpful toward all the work. It is hoped that some one just as interested and helpful will be found to take his place as pastor of the First Church in Gulfport. Over at Biloxi Brother Miller is pressing on in the face of great difficulties. Brother A. G. Moseley succeeds Brother Hamil at the Second Church and is starting off with splendid encouragement. Brother Flynt is happily located in the pastor's home at Handsboro and is going ahead with a fine start. Brother Low is doing the best work of his life at Long Beach. He doesn't realize it, but it is true. Brother Dodge is doing a fine work at Grace Memorial in North Gulfport. The Lord is greatly blessing the work at Pass Christian. Our greatest worry is what we are going to do with the people if they keep coming. Conversions are frequent and we have to keep the water in the baptistry all the time. Over at Bay St. Louis things are getting better and the outlook is brighter. This whole coast country is mission territory. People away from here have no idea what the difficulties are. It is just different from any other section of our state. If anybody doubts this let them come down here and live three months. The Lord has many choice people on the coast who are faithful and loyal to His work. We have two other pastors in Harrison County who are doing faithful work in very hard fields. I refer to Brethren Walker and Edwards. We have no more faithful pastors on the coast.

Brethren, pray for us.

In the Master's name,

—W. S. Allen.

In view of the fact that our dearly beloved Brother W. A. McComb has seen fit to leave his present field of labor as pastor of the First Baptist Church of Gulfport and accept the call to the church at Flora, we, the Baptist Pastors' Conference of the Harrison County Baptist Association, wish to express our sorrow at his going and our very great appreciation of the splendid service he has rendered on the Mississippi coast. He has ever carried in his great heart all the work of the churches of our association. He has always been sympathetic, patient, wise in counsel, and helpful toward

every pastor and church. He will be greatly missed in this difficult field. While we suffer a great loss at his going we rejoice that he is to continue his splendid services in another field of labor and our prayers and our love follow him to Flora. May God give him many years of useful service there.

A. G. Moseley,
President.
W. S. Allen,
Secretary.

—BR—

SETTLED AT FLORA, MISS.

—O—

(By W. A. McComb)

After seven delightful years at Gulfport, as pastor of the First Baptist Church, it was not easy to say Good-bye to that noble, loyal band, who compose that organization.

They demonstrated in many ways their love and appreciation of their retiring pastor and Mrs. McComb.

The retiring pastor never expects to enjoy a more delightful and responsive pastorate than the one with those dear people. The very prosperity of the work made the pastor feel the necessity of a change to a smaller field of labor.

The retiring pastor has an abiding conviction that the Lord has directed him to choose the field suited to him at this time. He never thought it possible for him to love another people so quickly and devotedly as he and his companion have fallen in love with the Flora people. They have entwined themselves around our hearts and bound themselves to us with cords of steel.

They are the most cordial and thoughtful people I have ever seen. They have repaired the Pastor's home and filled its pantry with good things and shown in numerous ways their appreciation of their incoming pastor and wife.

It is our sincere prayer that we may prove our appreciation of all this kindness, and be worthy leaders of this noble flock.

We hear upon every hand kind words of Bro. and Mrs. Howard, the former efficient and much-beloved leaders, who are now happily located at Forest.

Mrs. McComb and the writer extend New Year's greetings to the entire brotherhood, embracing the Sisters, and wish for you all a happy and prosperous year as your souls prosper.

You have been kind to furnish us opportunities to serve with you our blessed Master, through organizations dedicated to the extension of His Kingdom. May He graciously reward you and bless you for this service, is our sincere prayer. Flora, 1-1-31.

In Memoriam

A TRIBUTE TO MRS. MARY B. LOGAN

By Corinne Rogers Guyton

She is gone, the good, the true, the beautiful, the beloved. Yes, Mrs. Mary Burt Logan has closed her tired eyes to the light of this world to open them again in that city whose maker and builder is God. How glorious must have been the reunion, for all that was nearest and dearest to her had gone on before; and from the day that her dear son, Lockhart passed away, she had been patiently waiting for the summons.

And now at last it has come, and those of us who loved her can only say through our tears: "Father, we thank Thee for a life like hers; for it is through such lives, Father, that Thou dost reveal Thyself to us. In times of doubt and despair, we are strengthened and take courage, for her noble example will always be like a guiding star, leading us to Thee."

I would be untrue to all that is best in me, if I did not thank God for Mrs. Logan's influence in my life. She was one of the most remarkable women I have ever known.

Born in Decatur, Ala., in March, 1844, in a home of wealth and luxury, she was just coming into young womanhood when the Civil War broke out. Decatur was captured by the Federal Army; and her mother was compelled to flee, taking with her only a few household treasures. After the war was over, the widowed mother returned to find her home burned, her negroes free, her property gone. Those were bitter days; but the daughter's courage never faltered.

While on a visit to an aunt in Mississippi, she met and married Mr. Geo. A. Logan, a man of sterling character and genuine worth. Two children came to bless this union, the first a boy, the late Prof. J. L. Logan, for ten years a professor in Mississippi College, the second a little girl who died in childhood. This was a small family for those days; but Mrs. Logan did not lack for foster children. She opened her heart and home to them, taking them in from babyhood, sometimes having as many as four at a time under her roof.

Mrs. Logan represented the best in both the Old and New South. I have often heard her say that she had lived in two worlds, so drastic was the difference in the change from the old to the new. In her personality were reflected all the grace and charm of the Old South. She was a lady to her finger-tips. Accustomed to luxury, she did not bemoan the hardness of her fate; but with a courage and pluck of a lady of the Old South, she lived in the present, and did her share in making the best of any and every situation.

She was fortunate to spend the last years of her life in the home of her foster daughter and niece, Mrs. Eunice Darden, of Blanton, Miss. In this home, she had all the attention that loving hands and hearts could render.

We do not grieve for Mrs. Logan. She is not dead. She cannot die. The influence of a life like hers goes on forever. She was one of the few rare people who are capable of being a friend. She was my friend. As long as life lasts, I shall cherish her memory. Truly, I shall never see her like again.

—BR—

W. M. Jones

The Christmas holidays were saddened for the church at Macon because of the home-going of Bro. W. M. Jones, our senior deacon.

For over fifty years Bro. Jones has been a faithful and active member of this church. Though he was seventy-three years of age at his death he was still active in all of the work. His humility of spirit; his deep love for the Master; his devotion to his church; his loyalty to every phase of the kingdom work; his knowledge and understanding of the Word have been outstanding marks of his character. He was a source of encouragement, inspiration and strength to his pastor. He was loved and will be sorely missed by us all.

Our hearts go out in deepest sympathy to the family in their sorrow. May the rich and exceedingly precious promises of the Master sustain them.

—His Pastor.

—BR—

VERNON COUSERT WILLIAMS

Bro. Williams, the son of the Rev. J. P. Williams, who is known and loved throughout the State, was born September 4, 1894, at Royal Springs, in Perry county. When only a few months of age, he was moved to Silver Creek, Lawrence county. Here, and in adjoining counties, he received his public school education. He graduated from Mississippi College in 1916. In August of 1917 he enlisted in the service of the government, and after serving for almost two years, was discharged July 21, 1919. Since that time he has taught in the public schools of Mississippi. On June 1, 1921, he was married to Miss Etta Mary Thurman. He departed this life on December 27, 1930, leaving a wife, and little daughter, Hattie Lucille, an aged father and step-mother, Rev. and Mrs. J. P. Williams, two brothers, J. P., Jr., Frank Tatum, one sister, Mrs. H. H. Huddleston, and a host of friends to mourn his going.

Bro. Williams was a devoted Christian son, husband, father, friend and teacher. He was sympathetic, kind, generous and patient. He carried his Christianity into the school rooms, lodge, legion meeting, hunting field, church or wherever he went. He loved the Lord and His church, being always attendant at its services. He was known throughout the State as a Sunday school worker. Truly a great servant of the Master has been called from us. His family, church, lodge and school had need of him, but our Lord had greater need of him up there where no sickness, sorrow, pain or death ever comes again.

He was laid to rest with Masonic honors in the Mendenhall Cemetery on the afternoon of December 28th. Our heart-felt prayers and sympathy are extended to the family and loved ones.

—O. P. Moore, Pastor
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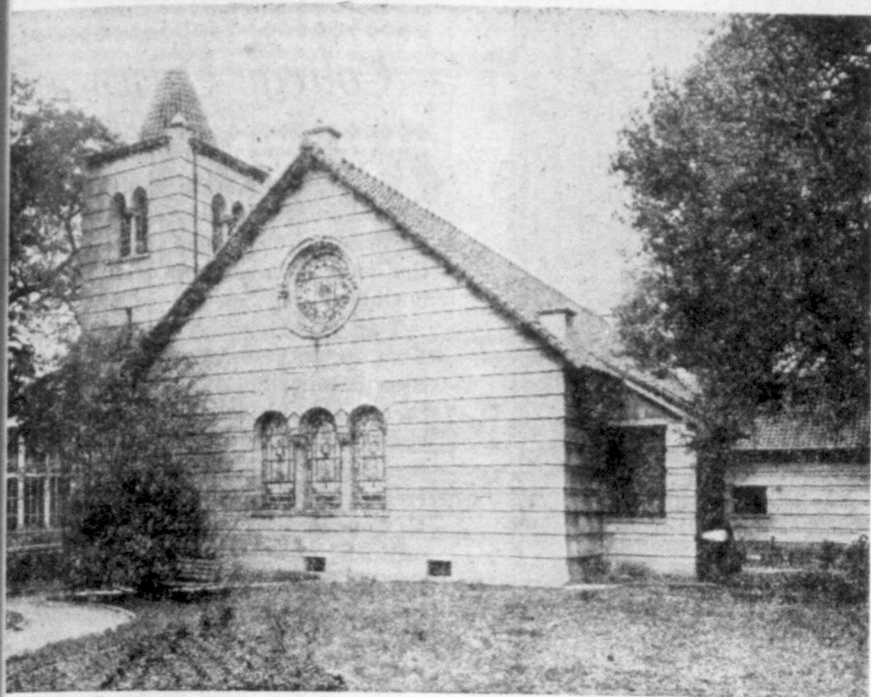
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MANAGAN CHAPEL, Baptist Bible Institute, New Orleans

THE PASTOR'S SALARY

A pastor writes a few lines on this subject and encloses an editorial from the Christian Index:

Here is a fine thing on the pastor's salary problem. There may be some preachers who are getting too much salary. Most of them live on the ragged edge all the time. There is nothing that indicates the spiritual state of people more surely than their attitude on the question of pastoral support. Nothing so surely ties the hands of a pastor as to be worried over financial affairs. Much is expected of a pastor. He cannot live and meet the demands on him unless he is at least given a living support.

The clipping I enclose is taken from the Christian Index:

The Pastor's Pay

The past year has been unfavorable for the churches in all sections of the country with slight mitigations here and there where good seasons and good crops with fair prices prevailed; but on the whole churches and the pastors come to the New Year with the awareness of a breakdown of denominational machinery in the local church and, of course, in the larger units of the associations and the conventions. Naturally the pastor feels this above all others because it raises questions: Shall we reduce our gifts to benevolences; shall we reduce the pastor's salary or continue it as at present? The pastor, as a rule, is dependent upon his salary. To trade and traffic in any commodity is fatal to his influence as a pastor, while to own property and be possessed of an income is often an impediment to him and the church securing his

ONE CENT A DAY PAYS UP TO \$100 A MONTH

The Postal Life & Casualty Insurance Co., 551 Moriarty Bldg., Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for disability and \$1,000.00 for deaths—costs less than 1c a day—\$3.50 a year. Over 60,000 already have this protection. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on ten days' FREE inspection. No examination is required. This offer is limited, so write them today.

services. The beginning of 1931 presents a gloomy outlook for many of our pastors because the margin between them and want is small and when money is hard to get many church members reduce their offerings to the church or withdraw their support, causing a deficit in operating expenses and failure to take care of outside obligations. It is not unusual for the pastor to have to bear the blame, offer his resignation and move.

To meet present emergencies in some of our churches and in all of our organized work, a few leaders suggest that the pastors voluntarily reduce their salaries. This advice is unfortunate for the average pastor and church. True, there are a few generous churches in Georgia where the pastor is enjoying a good salary and it is possible for him to take the suggested step without injury to the Cause or to himself and family; but for the larger part the reduction cannot be made at the present time without grave consequences to our pastors and other causes. If the suggestion should be followed, and become at all general, it will be found that the preacher has again increased his burden at the price of his good name and the well being of his family, while thousands of average church members take advantage of his sacrifice to do less for him and the Cause of Christ. There can be no objection to a pastor voluntarily reducing his salary; but it is unfortunate for the less generous churches to insist that the example of highly paid pastors shall be the rule by which they will fix the preacher's salary.

There is a right way to the solution of all our troubles. First, where a church is in debt to its pastor let the deacons arrange to pay him at once. This done let them take stock of what they have and how they are using it for the Lord. In many cases it will be found that the church ought to increase the preacher's salary, and that it is able to increase it. In other instances it will be seen that the church is paying all it is able to pay and the pastor is satisfied to remain and give of himself to Christ. There are many churches no doubt, that will have to reduce expenses. Due to losses by death, removal and indifference these

churches find their income cut to the minimum. Pastors are not selfish men and they will be glad to co-operate and accept smaller salaries. Of course, there are churches the seat of whose difficulties is the pastor; but it will be found that he is co-operative when the office bearers of the church recognize his office and have proper regard for it; for he is Christ's man and seeks to do His will when the church speaks in an orderly way. However, it should be borne in mind that few pastors are overpaid and that most churches can meet all expenses unless they have unusual burdens of debt due to premature expansion. Certainly, there will be new economies in the New Year and the pastor and his family as usual will gladly bear their parts of the extra burden; certainly there are pastors that are overpaid and the men of good report, full of the Spirit and of wisdom, whose business it is to have charge of this matter, will experience little difficulty in reaching an amicable settlement. Pay your pastor first, do not reduce his salary or let him reduce it, unless he is overpaid or you cannot meet the obligation and carry outside causes. Back your pastor one hundred per cent. Increase his salary if you find he is underpaid and the church can be brought to a sense of its duty to him and his family. It is difficult to go forward and easy to slip backward. Where pastors can afford it, let them reduce their salaries but do not urge it or hint it as a policy, or a course for other pastors to pursue.

—BR—

SECOND EDITION READY

The second edition of "Stack-Pole Bible Study for Bible Students", by Rev. G. W. Riley of Clinton, Miss., is just off the press ready for use.

The book was published a little over a year ago and the State W. M. U. Convention endorsed it as a Bible Study Course, giving due credit for Seals.

So phenomenal was the demand that the first edition was sold in six months and a second edition was requested by many. The book has been revised and enlarged. The price is 50 cents. Order of ten copies sent to the author 40 cents per copy.

The Baptist Book Store, Jackson, Miss., also handles them.

DELAY--DISAPPOINTMENT--DISTRESS

Certificates of membership in the Service Annuity Department of the Relief and Annuity Board provide age annuities and disability income for preachers and income for deceased preachers' families. Sometimes the failure of a preacher to make such provision brings to him and to his loved ones disappointment and distress.

Love and prudence suggest that there should be no delay on the part of ministers concerning a matter of so great importance to them and to their families. When disease or disaster has come, it is too late. Our good intentions, if delayed in performance, may become stones and thorns in the paths of those whom we love and for whom we should provide.

SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

THOMAS J. WATTS
Executive Secretary

H. F. VERMILLION
Managing Director

NIGHT COUGHING

Quick and Safe
Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

TO THE PASTORS

Does your church have financial difficulties? Does your prayer meeting need new life? Does your Sunday School, your B. Y. P. U., your W. M. S., and Y. W. A., need help and inspiration? Do your people need to be more interested in the study of the Bible? If so, get Bro. Riley's book, "Stack-Pole Bible Study", and teach it to your people at prayer meetings on Wednesday nights. Others have tried it and are happy over the results. I heartily endorse the book.

—Dr. W. T. Lowrey,
Clinton, Miss.

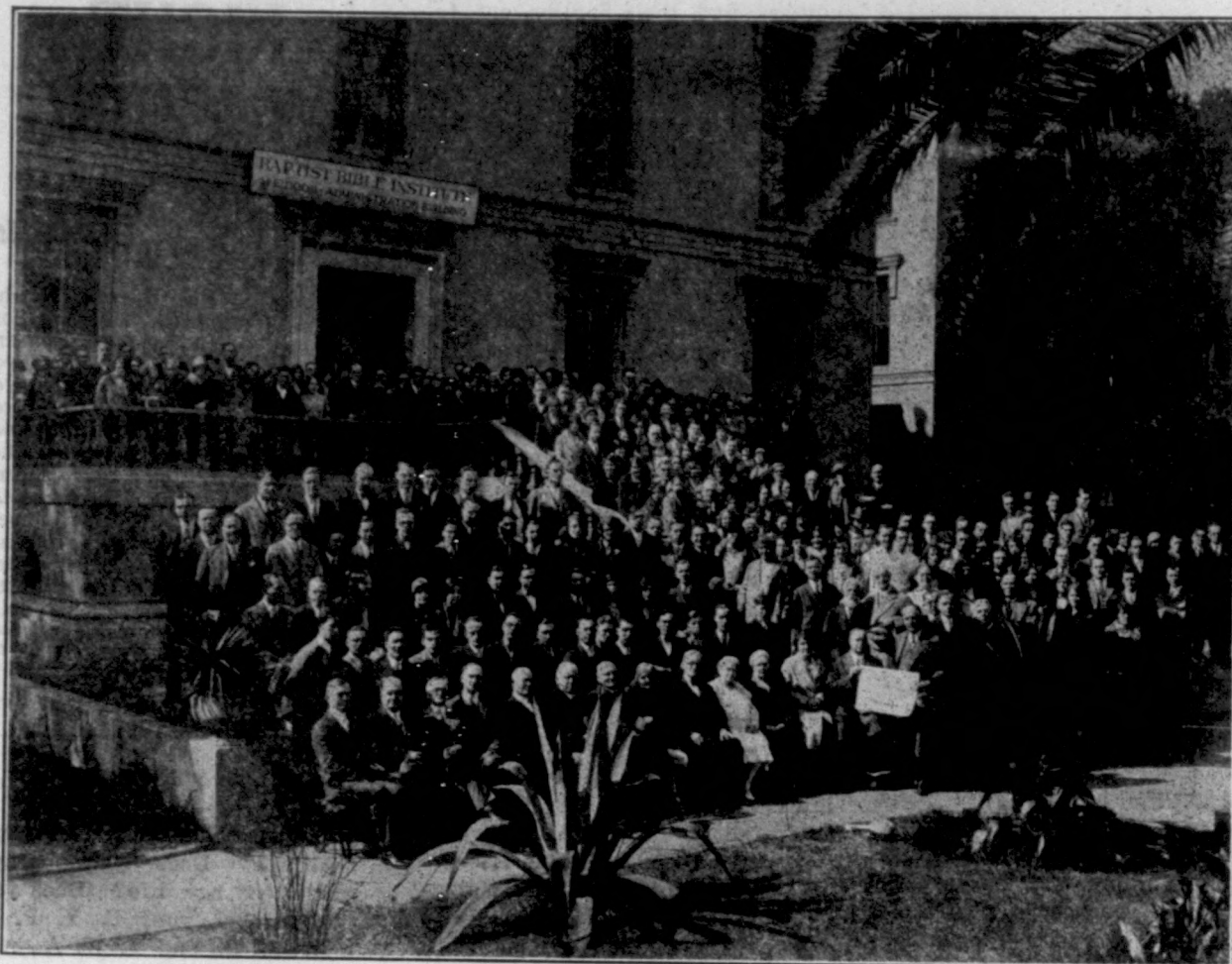
FRECKLES

Need Attention Now Or
Face Will Stay Covered
All Year

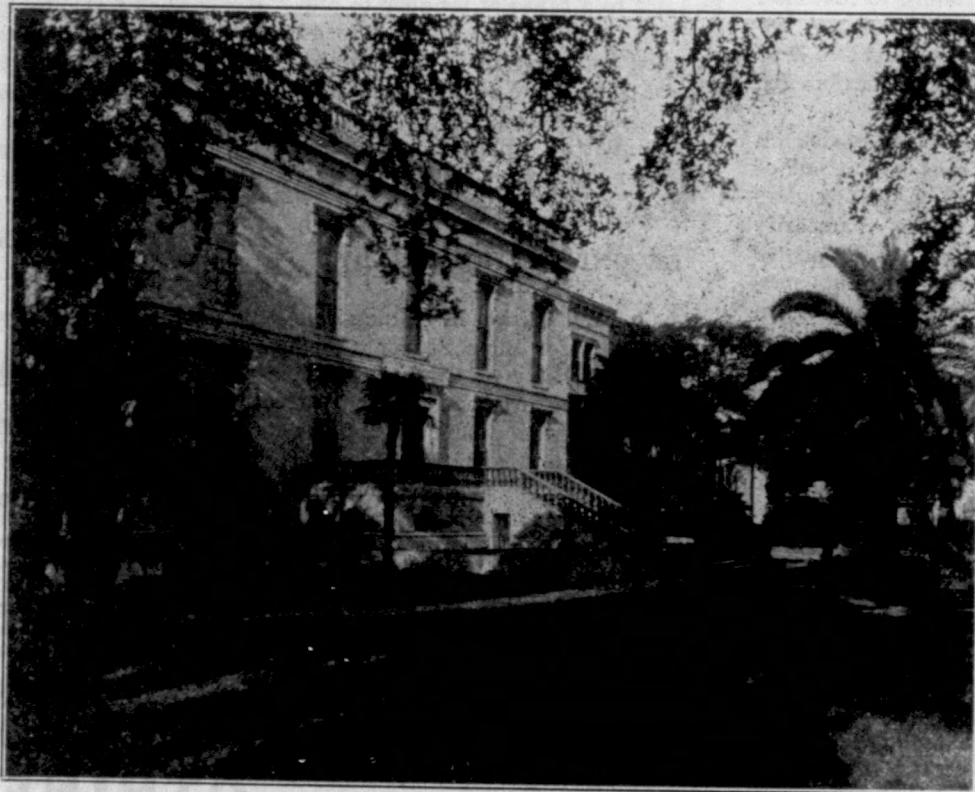
Now is the time to rid your complexion of freckles so that it will look clear and beautiful the rest of the year. Othine-double strength is sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion.

Othine is also the perfect Bleach Cream. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N.Y.

OTHINE DOUBLE STRENGTH



CHURCH ADMINISTRATION CONFERENCE, Baptist Bible Institute, New Orleans



ADMINISTRATION BUILDING, BAPTIST BIBLE INSTITUTE

"The enrollment in the Bible Institute is at present 234, of whom 151 are from nearby states. The ministerial students number 109; 63 are taking the Christian training course; 52 are enrolled in the Religious Education Department; and 22 are studying sacred music."

The missionary activities of the faculty and students of the Baptist Bible Institute are attracting the attention of Baptists of Missionary vision in other sections of the South and people who are informed are coming to see that New Orleans, Southern Louisiana and the whole Gulf Coast territory furnish the most fertile field for immediate returns in missionary work.

Only recently two women of experience and culture have been sent to New Orleans to give their full time to mission work—Mrs. J. A. Nelson of Shreveport to work among English-speaking people and Miss Rowena Williams of Paducah, Kentucky, to work among the Spanish-speaking people. Coliseum Place

Baptist Church, located in the downtown section will be the base of operation of these two workers and it is expected that many of the Baptist Bible Institute students will be used in connection with these missionaries and will get the benefit of their experience and leadership.

CHINESE PRESIDENT

Three lines of influence can be traced in the profession by President Chiang Kai-shek of China, of faith in Christ. First comes his family. "Mrs. Soong, the widowed mother of his wife, is widely known and honored as a very earnest Christian, devout, simple, and evangelical in her faith. Her husband was once associated with the work of the

American Bible Society. These Christian parents reared their children as Christians. Of the three daughters, one is the widow of Sun Yat-sen, the revered founder of the Chinese Republic; another is the wife of the Honorable H. H. Kung, Minister of Commerce; and the third is the wife of General Chiang Kai-shek, the President of China. A son, the Honorable T. V. Soong, is the able Finance Minister of the National Government. The influence of such a family was undoubtedly a powerful factor." The second influence was doubtless that of the Christian members of his political family, seven of the cabinet having long been Christians. Added to these in-

College Column

Blue Mountain College

Examinations hold fears for most anyone, but even with them in sight, the interest in the unit organizations is tiptop.

The Freshmen started the New Year in prayer meeting. Using the Blue Mountain College verse as the theme of their talks, first year girls have brought real inspiration. Much credit goes to Genevieve Roberts, freshman representative on the B.S. U. Council.

Much interest has been shown in the selection of the unit organization officers for 1931. The General officers will serve through the school year.

One of the most interesting assembly programs of the session was the one given in B.Y.P.U. January 4. A comparison was made between a person's life and a symphony. This gave a challenge for more lives filled with harmony and less discord.

Lucille Ray.

HIGHLIGHTS FROM B. S. U. AT S. T. C.

Plans for a general B. S. U. meeting are being made for January 19. At this meeting reports are expected to be given by the various officers of B. S. U. organizations. Indications are that last Quarter was one of great religious activity. It is hoped that these reports will verify this belief. A play, "The Leaven", will also be presented at this meeting. Miss Hazel Rhodes is coaching this plan, and it is sure to prove very interesting and inspiring.

An intensive campaign to secure subscriptions to the Baptist Student Magazine is to be staged this week. A room-to-room canvass will be made in the dormitories to try to reach our quota. We are considerably behind in this respect, but it is believed that by the end of this week enough subscriptions will be received to make out our quota.

Due to the fact that the Southwide Sunday School Conference is going to be held at Jackson, so near to Hattiesburg, it is expected that a considerable number of students will attend this conference. Preparations are being made by the Student Secretary, Mr. Pennybaker, to provide for a number of students to attend at least one day.

Sunday School and church attendance was rather good on the first Sunday of the new year. Between eighty-five and one hundred Baptists were seen at the various churches. The outlook for the B. S. U. is bright, despite the fact that there are less Baptist students this Quarter than there were last Quarter.

Lucille Sikes,
B. S. U. Reporter.

fluences is the report that during the military campaigns of the past year, in the face of the horrors of war and weaknesses of men, the President, while at the front with the troops as commander-in-chief, spent much time in Bible study and meditation. When the President reached his decision, he said to Rev. C. T. Wang, "I feel the need of a God such as Jesus Christ."—Ex.